

A
SVMMME
OF CHRISTIAN
DOCTRINE:

Composed in Latin, by the R. Father
PETRVS CANISIVS,
of the Society of IESVS.

With an Appendix of the fall of Man and
Iustification, according to the Doctrine of the
Councell of Trent: translated into English.

*To which is adioyned the explication of certaine
Questions, not handled at large in the Booke,
as shall appeare in the Table.*

1. *Theff. 3. 6.* We denounce vnto you, Brethren, in
the name of our Lord Iesus Christ, that you withdrawe
your selues from euery brother walking inordinately, and
not according to the Tradition which they haue receiued
of vs.



At S. OMERS
For IOHN HEIGHAM, with
permission of Superiours, Anno 1622.



AGAINST THOSE WHICH ARE IGNORANT OF THINGS NECESSARY TO SALVATION.

A V G. de grat. & lib. arb. cap. 3.

NO man must runne to the darckenes of ignorance, that in them hee may seeke an excuse. For one thing it is, not to haue knowne, and another thing to haue refused to knowe. For the will is reprehended in him of whom it is said, he would not vnderstande, that he might doe wel. Yea that very ignorance which is not of those who will not know, but of those who simply doe not know, doth excuse no man, so that he shall not burne with the euerlasting fire, if therefore hee did not belecue, because he neuer heard what he might belecue, but perhaps that he may burne more tolerably. For not without cause was it said: Powre out thy anger vpon the nations, which haue not knowen thee. And that which the Apostle saith. When he shall comain flame of fire, to giue reuenge vpon those which know not God

Because thou hast reiected knowledge: I also will reiect thee. *Ose 4.6.*

They said vnto God: Depart from vs, we will not haue the knowledge of thy waies. *Iob. 21. 14.*

If any man know not, he shall not be knowne.

1 Cor. 14. 38.

Be yee not made as the horse and mule, in whom there is no vnderstanding. *Psal 31. 9.*

Cease not my sonne to heare doctrine, neither bee thou ignorant of the speeches of knowledge. *Prou. 19. 27.*

We must not thinke, that ignorance will be a sufficient excuse: for there will come a time, when euen for our ignorance we shall be punished, when not so much as our ignorance shall obtaine pardon. *Chrysost. hom. 26, in ep. ad Rom.*

T H E

THE PREFACE TO THE READER.

THe gloriouse Apostle Saint Peter 2. Pet. 13. 19. very fittly compareth the worde of God, and the doctrine of the holy-Ghost, vnto a Candell shining in a darke place; vntill the day dawne, and the day-starre arise in our hartes. For although Christ our Sauour, the true light of the world, hath by his most bitter Passion and pretiouse woundes giuen light vnto our darkenes; yea, and of darkenes which we were before, made vs a shining light: yet so long as we remaine in the mist of this mortalitie, and that it appeareth not what we shall be, we are truely light in comparison of Heretikes and Infidells, but in respect of heauen, we are in the night, and continually conuerse in obscurity and darkenes. All honour the & glory be (as it is worthy) yeelded vnto him, who least we walking in darkenes knowing not whither to goe, hath prouided vs a Candell of his holy doctrine euen in the midst of Egypt, and set it vpon a Candlesticke in the Catholicke Church: & where those which are out of this house of God line in palpable darkenes, the children of this light may safely expecte the rising of that starre, which neuer shall sette, which is the cleare vision of Gods euerlasting glory. This light although by diuerse persons who loue darkenes better than light, it hath by sundry meanes bene assaulted, yet hath these assaults done nothing else, but by en-

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THE PREFACE

creasing the aduerse darkenes, made the light appeare more gloriouse: and contrary to mans expectation (yet agreeably to Gods disposition) not brought water to quench, but se well so feede so lively flames. Hence may we in all places of our Country, to our owne greate comfort, and Gods singular glory, out of Prisons, out of Iudgementes, out of all maner of publicke places, out of many priuate persons and families, behold the beames of this light so vehementlie issuing forth, that coming out of the East (for to vse our Sauours wordes Mat. 24. 27.) it appeareth euen to the West, and it shineth so generally abroade, that it is renowned in the Wholle World, which seeing the beauty thereof, glorifieth our Father of light which is in heauen.

Onely thou (my deare Catholicke Brother) who being vnlearned seekest to traude the steppes of thy forefathers, and walking in the darkenes of this mortall life, procurest to follow those which before thee haue carried lightes for thy direction, it sometime cometh into my minde to feare, least either thy torchbearers being taken from thee, or for ouer-long watching, the oile of the Lampe which they may leaue thee (I meane charitie and a good conscience 1. Tim. 1. 19. the tinder & se well of that light of Faith) begining to faile, the light it selfe may by litle and litle be extinguished, and so thou returning to thy former darkenesse, together with the children of darkenes, maiest fall and perishe. We are not ignorant of his cogitations, who like a roaring Lion, goeth about seeking whom he may deuour: and amongst other sleights which he vseth, transfiguring himselfe into an Angell of light, with a counterfaine
light

TO THE READER.

light of hypocrisy and beresy, seeketh to deprive thee of that which is true and sincere.

Wherefore I offer vnto thee a torch or candell, containing in it, although in a small match, the whole light of Christian Religion, which although it bee lighted at the candel of another man: yet thou knowest, that light is neuerthelesse, because it is receiued of another: and in this it is more free from all suspicion, whereas it is the same light which lighteneth many other partes of the World. This when thou hast once receiued, and fully enioied thy selfe, thinke that thou hast not performed thy duety, if thou imparte it not to thy children. O how they are deceived, and in how great daunger of euerlasting damnation doe they liue, who as though they had by carnall generation brought into this World brute beastes (whose onely end is to liue here, without any end of heauenlie blisse) do not seeke for their children the meanes of their saluation, onely providing for them earthly riches, not caring for heauenlie. Nor considering, that besides the very bonde of the lawe of nature, and of God himselfe, who hath giuen most strait charge of good education of children, Christ our Sauour hath consecrated Christian marriages into a Sacrament, for this end amongst others, that they may present vnto our Sauour sanctified children by baptisme first, and afterward by all Christian and Catholike discipline. Mariage was instituted to propagate the people of God, not to build vp the confused walles of Babilon. The Turke or Iew, if he should perceiue his childe to haue bene present at Christian Ceremonies, would not sticke to embrew his handes in that which

he begotte. And yet he which professeth himselfe a Catholicke, by sending his childe, or permitting his childe to be sent, to such thinges as are indispensably forbidden by God himselfe, doth vnnaturally deprive his innocent sonne of that which he could not giue him. But true it is which our Sauour saide: that wiser are the children of this world in their generation, than the children of lighte. Luc. 16. 8. But thou deare Brother, when thou fallest into any such preuarication, thinke assuredly that thy light is become darkenes. And that in darkenes thou shalt so long remaine, vntill thou take away the bushell which thou hast sette before others eies, and permit the light to shine to all those of whom thou hast charge.

But to the intent that thou maiest not onely performe this duety, which is necessarily and vpon paine of viter darkenes of thee, but also like vnto a childe of lighte, seeke that which is perfect, and according to the nature of light, liberally endeouour to communicate vnto all me that which thou hast thy selfe of God receiued, I haue set downe in the annotations of this booke, all those places of holy Fathers and Scriptures which are in the Latin: to the intent that thou either being assaulted by any aduersary, or thy selfe seeking to rescue out of miserable captiuitie any soule, maiest haue authorities to alleage for whatsoeuer thou shalt say. Of the places of scripture for the most parte, I haue quoted the very verse, that sodainelie thou maiest find that wherein consisteth the force of the prooffe.

Finally I haue added certaine little kindled sizes, to lighten some secrete corners which might otherwise
annoy

annoy thee. All which God graunt that it may to his glory both maintaine and increase the light of thy hart, and bring forth in many obscure mindes such brightness of true beliefe, that wee all may worthelie walke by the same, conforming our lines thereunto. That so being made worthy vnto the parte of the lotte of the Saints, in the light, Col. 1. 19. We may by him which hath deliuered vs from the power of darkenes; be translated at the length into the euerlasting Kingdome of the sonne of his loue: where we shall not onely neede neither sunne nor moone, but we shall receiue that perfect light of the Lambe, by whome onely as we haue bene redeemed, so must we also be glorified.

THE SETTER-FORTH TO THE READER.

GENTLE Reader, I haue set downe
a Catalogue of the Fathers and
Doctours which are alleaged in
this Booke, that thou maiest see
how ancient defendours we haue of the Ca-
tholicke truth; which in deede neither could
be Catholicke, if it had not antiquitie with
it: neither can want antiquitie, if it be Ca-
tholicke. So that in my iudgement, two prin-
cipall thinges thou shalt finde in this Booke,
of themselues sufficient to cōfirme thy owne
Faith, and to confound the negatiue Reli-
gion of all aduersaries. The first is, the very
naked and sincere truth, very plainly and ex-
presly set downe. The second, is the multitu-
de of witnesses of her sincerity. For the inno-
cency of truth is such, that it presently com-
mendeth it selfe vnto the beholder, & disco-
uereth all malicious slaunders; which when
they growe vnto most intollerable impuden-
cy, cannot yet abide the force and maiesty of
so vnspotted testimonies, against which the-
re cānot be taken any exception. This wher-
as I my selfe haue founde in the perusing
of this worke, I could not but imparte vnto
thee my minde and iudgemeute. Fare-well.

A CATALOGVE OF FATHERS AND COUNCELLES,

Which are cited in this Booke according to
the diuerse ages in which they liued.

THE Holy Bible.
*The first age be-
ginning from the
Birth of Christ.
The Apostles and
their Canons.
Philo Iudæus.
S. Marcialis.
S. Dionysius Areopagit. Episc.
& Mart.
S. Clemens Pont. & Mart.
S. Ignarius Episc. & Mart.
S. Anacletus Pont. & Mart.
Iosephus Iudæus
* The second Age Anno.
Dom. 100.
S. Euaristus Pont. & Mart.
S. Alexand. Pont. & Mart.
S. Sixtus 1. Pont. & Mart.
S. Telesph. Pont. & Mart.
S. Higinus Pont. & Mart.
S. Iustinus Philosophus &
Mart.
S. Soter Pont. & Mart.
S. Irenæus Episc. & Mart.
Clemens Alexandrinus.
* The Thirde Age Anno.
Dom. 200.
Tertullianus.
S. Calixtus Pont. & Mart.
Origenes.
S. Vrbani Pont. & Mart.
S. Hippolit Episc. & Mart.
S. Fabianus Pont. & Mart.
S. Cornel. Pont. & Mart.
S. Cyprian. Episc. & Mart.
S. Felix 1. Pont. & Mart.
S. Caius Pont. & Mart.
* The Fourth Age Anno.
Dom. 300.
S. Marcell. Pont. & Mart.
S. Euseb. Pont. & Mart.
Concilium Ancyranum.
S. Melchias Pont. & Mart.
Concilium Neocæsariense.
Reticus Augustodunensis.
Lactantius Firmianus.
S. Siluester Pontifex.
The I. generall Councell of
Nice.
Eusebius Cæsariensis.
Conc. Romanū sub Siluest.
Concilium Elibertinum
Conciliū Arelatense 1. & 2.
Concilium Gangrense.
Concilium Carthagenense
S. Marcus

S. Marcus Pontifex.
 S. Athanasius Episc.
 S. Iulius 1. Pontifex.
 Eusebius Emisenus Episc.
 S. Hilarius Episc.
 Concilium Antiochenum.
 S. Liberius Pont.
 S. Felix 2. Mart.
 Ioannes Climachus.
 Concilium Laodicenum.
 Iovinianus Imperator.
 S. Damasus Pont.
 The II. generall Council
 of Constantinople.
 Concilium Valentinum.
 Opratus Mileuitanus.
 S. Pacianus Episc.
 S. Cyillus Hierosol Episc.
 S. Ambrosius Episc.
 Prudentius
 S. Didymus Alexandrinus.
 S. Basilus Magnus Episc.
 S. Gregor. Nazian. Episc.
 S. Epiphanius Episc.
 S. Siricius Pont.
 S. Efram.
 S. Amphilocheus Episc.
 S. Gregor Nyssenus Episc.
 S. Ioh Chrysostomus Episc.
 Ruffinus.
 S. Hieronymus.
 Theoph. Alexandrin. Episc.
 Chromat. Aquilicns. Episc.
 Concilium Carthag. 2. 3 4.
 & 5.
 Concilium Toletanum 1.
 Isychius.
 * The Fiftie Age Anno.
 Dom. 400.

S. Augustinus Episc.
 S. Innocentius Pont.
 Concilium Mileuitanum.
 S. Paulinus Episc.
 Seuerus Sulpitius.
 Honorius & Theodosius Im-
 peratores
 S. Sozimus Pont.
 Possidonius Episc.
 Concilium Telenfe.
 Maximus Episc.
 Ioannes Cassianus.
 Socrates & Sozomenus.
 Cyrillus Alexand. Episc.
 Theodorus Episc.
 The III. generall Coun-
 cell of Ephesus.
 Vincentius Lirinensis.
 Concilium Agathense.
 S. Leo Magnus Pont.
 Victor Africanus Episc.
 Conc Arausicanum 1. & 2.
 Concilium Vafense. 1. & 2.
 Valentinianus & Martianus
 Imperatores.
 The IV. generall Council
 of Chalcedon.
 S. Prosper. Episc.
 Concilium Turonense 1.
 S. Hilarius Pont
 S. Petrus Chrysol. Episc.
 S. Gelasius 1. Pont.
 S. Fulgentius Episc.
 Concilium Epaunense.
 * The sixth Age Anno Dom.
 500.
 Concilium Aurelianense. 1.
 Iustinianus Imperator.
 Cassidorus.

The

The V. generall Council
 of Constantinople.
 Concilium Aurelianense 3.
 Concilium Turonense. 2.
 Andreas Hierosol Episc.
 Cretenfis.
 Euagrius Epiphanensis.
 S. Greg. magnus Pont.
 S. Greg. Turonense Episc.
 * The seuenth Age Anno
 Dom 600.
 Leontius Episc.
 Sophronius Episc.
 S. Isidorus Hispalen. Episc.
 Concilium Hispalense 2.
 Concilium Toletanum 4.
 Georgius Alexandrinus Episc.
 hic forte.
 Concilium Braccarense. 2.
 Concilium Toletanum 8.
 Concilium Braccarense 3.
 The sixt generall Coun-
 cell of Constantinople.
 Synodus Trullana Constan-
 tinopolitana.
 * The eight Age Anno
 Dom. 700.
 Venerabilis Beda.
 S. Ioannes Damascenus.
 The seuenth generall
 Council of Nyce 2.
 * The ninth Age Anno
 Dom. 800.
 Alcuinus.
 Paulus Diaconus.
 Concilium Moguntinum.
 Ionas Aurelianens. Episc.
 Concilium Aquisgranense 1.
 & 2.

Haymo Episc.
 Rabanus Episc.
 Concilium Wormatiense.
 Phocius Episc.
 The eight generall Coun-
 cell of Constantinople.
 Ioannes Diaconus Rom.
 Remigius Antisiod. Episc.
 Theophilactus Episc.
 Concilium Triburienfe.
 Concilium Nannetenf. hic
 forte.
 * The eleuenth Age Anno
 Dom 1000.
 Burchardus Wormatiensis.
 Episcopus.
 Concilium Salegunstadienf.
 S. Petrus Damianus Episc.
 S. Lanfrancus Episc.
 Concilium Rom. sub Leone
 9 cont Perengar.
 Concilium Vercellense sub
 eodem.
 Concilium Turonense sub
 Victore 2.
 Concilium Rom. sub Nico-
 lao.
 Guirmundus Episc.
 Algerus.
 Concilium Rom. sub Gre-
 gor 7. contr. eundem Be-
 rengarium.
 S. Anselmus Episc.
 Oecumenius.
 S. Iuo Carnotensis Episc.
 * The twelfth Age Anno
 Dom. 1100.
 Zonaras.
 Rupertus Tuitiensis.
 Gulielmus

Gulielmus Abbas.
 S. Bernardus.
 Hugo Victorinus.
 Gratianus.
 Euthymius.
 Concilium Lateran. sub A-
 lexandro 3.
 Lucius 3. Pont.
 Niceras.
 Innocentius 3. Pont.
 * The thirteenth Age Anno
 1200.
 Conciliū Lateran. magnum
 sub Innocent 3.
 S. Thom. Aquinas.
 Concilium Lugdunen. sub
 Gregor. 10.

Gulielmus Durandus Epif-
 copus.
 * The fourteenth age Anno
 Dom. 1300.
 Nicephorus Calixtus.
 Concilium Viennense sub
 Clement. 5.
 * The fifteenth Age Anno
 Dom. 1400.
 Concilium Constantiense.
 Concilium Basileense.
 Concilium Florentinum.
 Bessarion Episc.
 Sixtus 4. Pont.
 * The sixteenth Age Anno
 Dom. 1500.
 Concilium Tridentinum.

A TABLE

A TABLE CONTAINING THE ORDER AND SUMME of the whole Catechisme.

Christian Doctrine consisteth, in wisdom and Justice. To wisdom, maie bee referred these Chapters that followe in order.

CHAPTER I.

OF Faith and the Creede, where amongst other things, are handled these that followe.

Of the author of the Apostles Creede, q. 5.
 Of the descending of Christ into Hell, q. 13.
 Of the Markes of the Church,
 that it is visible.

One.
 Holy. } q. 18.
 Catholicke. }

CHAPTER II.

OF Hope, and our Lords Praier, with the Angelicall Salutation, as also.

Of Hope to be ioined with Feare, q. 2.

Of the { Veneration
 { Inuocation } of our Blessed Lady, q. 15.
 { Praise } 16. 17. 18. 19.

CHAP.

CHAPTER III.

OF Charity and the Ten Commaundements.
Also,

Whether the Ten Commaundementes doe
belong vnto Christians, q. 6.

Whether they may be kept, q. 6.

Of the $\left. \begin{array}{l} \text{Inuocation} \\ \text{Worshippe} \\ \text{Relickes} \\ \text{Holy-Daies} \end{array} \right\} \text{of Saintes, q. 8.}$

Of the Images of $\left\{ \begin{array}{l} \text{Christ} \\ \text{and the} \\ \text{Saintes.} \end{array} \right\} \text{q. 9.}$

Of the Preceptes of the Church, and namely.

Of Traditions Apostolicall and Ecclesiasticall,
q. 1. and as followeth.

Of the Church and her authority, q. 9. 10. 16.

Of the Bisshoppe of Rome, and the Church of
Rome q. 9.

Of Councelles q. 11.

Of the authority of holy Fathers, Ibidem.

Of the five precepts of the Church, q. 14.

Of the holy Scripture and the interpretation
thereof, q. 16.

CHAPTER IV.

OF the Sacramentes in generall,
Of Ceremonies, q. 8.

of

Of the Sacrament of Baptisme.

Of Concupiscence in the Regenerate, q. 3.

Of the Sacrament of Confirmation.

Of Chrisme, q. 4.

Of the Blessed Sacrament.

Of the Reall Prence, q. 4.

Of Transubstantiation, q. 5.

Of the adoration thereof, q. 6.

Of the sacrifice of the Masse, q. 7.

Of communicating vnder both kindes, q. 8.

Of the Sacrament of Penance.

Of Contrition, q. 4.

Of Confession, q. 5. 6.

Of Satisfaction, q. 7. 8.

Of Purgatory and the faithfull departed, q. 9.

Of the Sacrament of Extreame-Vnction.

Of the Sacrament of Orders.

Whether all Christians be Priestes, q. 2. 8.

Of honour due vnto Priestes, whether they
be good, or euill, q. 6. 7.

Of the Sacrament of Matrimony.

Of diuorcement, q. 3.

Of Vowe breakers, q. 4.

Of the Mariage of Mounks & Nunnes,
Ibidem.

Of the single life of Priestes, q. 4. 5.

Of Virginitie, q. 5. and more at large in the
question of the Euangelicall Councelles.

CHAP.

CHAPTER V.

O F Christian Iustice:
The first part of the Chapter.

- 1 Of finnes in generall.
- 2 Of the seauen deadely finnes.
- 3 Of Alien finnes: that is, of finnes of othermen by any defaulte of ours, doe touche vs.
- 4 Of the finnes against the Holy-Ghost.
- 5 Of the finnes that cry vnto Heauen.
- 6 Of the purging or expiation of sinne.
- 7 Of small or Veniall-fines.

The second part of the Chapter.

- 1 *Three kinde of good Workes, vvhich also is intreated.*

Of the fruite of good workes, q. 2.

Of Fasting, q. 4. and as followeth.

Of Praier, q. 7. and as followeth.

Of Almes and the workes of Mercy, q. 10. and as followeth.

- 2 *The Cardinall vertues.*

- 3 *The gifts and fruits of the Holy-Ghost.*

- 4 *The eight Beatitudes.*

- 5 *The Euangelicall Counsels of the Gospel.*

Of Euangelicall Pouerty, Chastity, & Obedience,

q. 3. 4. 5

Of Mounkes and Religious Orders, q. 5.

- 6 *The foure last things of a Man.*

To

To comprehend the summe of all Christian Doctrine in one worde, this sentence of Ecclesiasticus is worthy the noting, which saith:

My Sonne, coueting Wisedome, conserue Iustice, and God will giue it vnto thee.

THE TABLE OF THE APPENDIX.

- 1 Of the fall of the first Man.
- 2 Of the transtusing of Adams sinne into all men.
- 3 Of the remedy of Originall sinne.
- 4 Of the relicks of Originall sin in those which are baptised.
- 5 Of the imbecility of nature, and of the law to iustifie men.
- 6 Of the dispensation and mystery of the coming of Christ.
- 7 Who are Iustified by Christ.
- 8 A description of the Iustification of the wicked man: and the manner thereof in the state of the Lawe of Grace.
- 9 Of the necessity of preparation to Iustification, in those of full age, and whereof it riseth.
- 10 The manner of preparation to Iustification.
- 11 What is the Iustification of a wicked man, and what are the causes thereof.
- 12 Howe it is to be vnderstoode, that a wicked Man is iustified by Faith and freely.
- 13 Against the vaine confidence of Heretikes.
- 14 Of the increase of Iustification once receiued.

B

15 Of

- THE TABLE.**
- 13 Of obseruing the Commaundements, the necessity and possibility thereof.
 - 16 That the rash presumption of Predestination is to be auoided.
 - 17 Of the gifte of perseuerance.
 - 18 Of those which are fallen, and of their reparation.
 - 19 That by euery mortall sinne Grace is lost, but not Faith.
 - 20 Of the fruites of Iustification, that is to say, of the Merite of good workes, and of the reason of the same merite.

A Table of the other Questions following.

- 1 Of Hallowed Creatures in the Church.
- 2 Of Pilgrimage vnto holy places.
- 3 Of Indulgences or Pardons.

THE



**THE FIRST
CHAPTER OF FAITH,
AND
OF THE CREED.**

1. Who is to be called a (a) Christian?

HEE which dooth professe the wholesome doctrine of Iesus Christ, true God & man in his (b) Church. He therefore which is a true Christian, doth vtterly condemne and detest, all other Religions and Sectes, that are else-where to be found in any Nation, or country, out of the doctrine and Church of Christ, as the Iewishe, Heathenish, Turkishe, or hereticall Secte. And doth firmly stay himselfe in the true Doctrine of Christ.

(a) Act. 11. 26. 1. Pet. 4. 16. (b) Athanas. cont. Arrianos. orat. 2. Cypri. l. 4. ep. 2. & de simp. pralat. Igna. ad Magnes. Aug. tract 113. in Ioan. & ser. 181. de temp. ca. 12. & Ench. cap. 5. Tert. lib. de praescript.

2. In what brieſe ſumme may Chriſtian Doctrin be comprehended?

THat a Chriſtian do know and obſerue thoſe things which do belong both to (a) wiſedome and Iuſtice. Wiſedome, as S. Aulten (b) ſheweth, conſiſteth in the vertues Theological, (c) Faith, Hope, and Charitie, which are both inſuſed by God, and beeing purely, and moſt frequently practiſed in this life, they doe make men bleſſed and diuine. Iuſtice ſtandeth in (d) two parts, in declining from euill, and doing good. For hereunto belongeth that which the kingly Prophet ſaith. (e) *Turne from euill, and doe good.* Now out of theſe tountaines, to wit, wiſedome, and Iuſtice, other things are eaſily drawen and deduced, whatſoeuer do appertaine to Chriſtian inſtruction, and diſcipline. (a) *Eccl. 1. 33.* (b) *Lib. 2. Retraſt. cap. 63. & Ench. cap. 2. & 3* (c) *1. Cor. 13. 13.* (d) *Prof. ſen. 98. ex Aug.* (e) *Pſal. 33. 15. & 36. 27. 1. Pet. 3. 10.*

3 What is firſt taught in Chriſtian Doctrin.

FAith, that very gate and entrance to our ſaluation, without the which none in this life can finde, and call vpon, ſerue and pleaſe almighty God. For, *he that commeth to God muſt beleue, (a)* ſaith the Apoſtle: *And (b) he that beleueth not, ſhall be condemned, and is (c) already Iudged by the ſentence of Chriſt.* Ro. 11. 14. Heb. 11. 6. Aug. ſerm. 38. de temp.

ſemp. & ſermo 1. de verbis Apoſt. cap. 4. Lea. ſer. 4. de nat. Dom. (a) Heb. 11. 6. (b) Mar. 16. 16. (c) Io. 3. 18.

4. What is vnderſtoode by the name of Faith?

A(a) giſte of God, and a light wherewith man beeing illuminated, doth firmly aſſent and cleaue vnto thoſe things which are reuealed by God, and propoſed vnto vs by the Church to beleueed, As are theſe that followe. That God is (b) one in three perſons, that the world was (c) created of nothing, that God was made man, and ſuffered death for our ſakes, that Mary (d) is both a Virgine, and the mother of God, that all the deade are to be raiſed againe to life, that man is borne againe of Water and the holie Ghoſt, that Chriſt is wholly in the (e) B. Sacrament, and other ſuch of like ſorte, that are the reuerend miſteries of our religion: which being reuealed by God, cannot be comprehended by mans (f) capacity, but may be conceiued onlie by faith. Whereupon the Prophet ſaith: (g) *Vnleſſe yee will beleue, yee ſhall not vnderſtand.* For faith reſpecteth not the order of nature, neither doth ſhee truſt to experience of ſenſes, or relie vpon the might or reaſon of man, but vpon the power and authority of God, holding this as a moſt vndoubted verity, that the moſt ſoueraigne & eternall trueth, which is God, can neither deceiue, nor euer be deceiued.

Wherefore, it is the very condition and property of faith,

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of faith, to bring all vnderstanding into (b) captiuitie, vnto the obedience of Christ, with whom there is no (i) worde that is hard to be done, muchlesse impossible. This (k) faith is the light of the soule, the dore or entrance to life, the foundation of eternall saluation. (a) Eph. 2. 8. Heb. 11. 1. Basil. *ser. de fidei conf.* Ber. *ep.* 190. Aug. *contr. ep. fund.* 6. 5. (b) 1. Io. 5. 7. (c) Gen. 1. 1. Io. 1. 14. Luc. 2. 7. Rom. 3. 8. (d) Conc. Eph. *cap.* 13. Luc. 1. 35. 1. Cor. 15. 51. Io. 3. 5. (e) Conc. Constantien. Flor. Trid. (f) Eccl. 3. 22. 2. Cor. 10. 5. (g) Esa. 7. 9. secundum 70. Basil. in Psal. 115. & in *moral. Rég.* 8. *cap.* 21. Greg. *ho.* 26. in *Euang.* Chrys. in 1. ad Cor. *Hom.* 4. (b) 2. Cor. 10. 5. (i) Luc. 1. 37. Hier. 32. 27. (k) Euseb. *Emis. ho.* 2. de *symb.* Cyr. *catech.* 5. Illum Chrys. *serm. de fide, spe, & charit.* Cyril. *lib.* 4. in Ioan. *cap.* 9.

5. Is there any brieft comprehension of Faith, and summe of all those things that we must beleue?

There is that which the twelue Apostles haue deliuered in their Creed, and which they haue aptely distinguished into twelue Sections and Articles. A worke doubtlesse worthy of such (a) authors, which next vnto Christ our Lord, were the principall, and most holy founders of the Christian faith. And this Creed surely is as it were a plaine and euident marke, whereby Christians are to be distinguished and discerned from those wicked persons, which doe professe, either none

AND OF THE CREED.

none at all, or not the right faith of Christ, (a) Clem. *ep.* 1. ad fr. Do. Amb. *ep.* 81. & *serm.* 38. Aug. *serm.* 181. de *temp.* Ruf. in *sym.* Iren. *lib.* 1. c. 2. & 1. 3. c. 4. Hieron. ad *Pammach.* aduers. *errores Ioan.* Hieros. *cap.* 9. Leo. *ser.* 11. de *pass.* & *ep.* 13. ad *Pulc.* & *ser. cont.* Eutyc. Maxim. *ser. de traditione symb.*

6. Which be the Articles of this Creede?

- I beleue in God the Father Almighty, maker of Heauen and earth.
- 2 And in Iesus Christ his onely Sonne our Lorde.
- 3 Which was conceived by the holie Ghost, borne of the Virgine Mary.
- 4 Suffered vnder Pontius Pilate, was crucified, dead, and buried,
- 5 He descended into hell, the third day he rose againe from the dead.
- 6 Hee ascended into Heauen, and sitteth at the right hand of God the Father Almighty.
- 7 From thence he shall come to iudge the quicke and the deade.
- 8 I beleue in the Holy-Ghost.
- 9 The holy Catholicke Church: the communion of Saints.
- 10 The forgiuenesse of sinnes.
- 11 The resurrection of the fleshe.
- 12 And the life euerlasting. Amen.

The Creede is expounded by these Authors following. Cyril. in *Catech.* illum Chrys. *hom.* 1. & 2. in *sym.* Aug. in *Enc. ad Laurent.* & in *lib.* 4. de *symb.* ad *Casoch.* & *lib.* de

lib. de fid. & symb. & ser. 115. 119. 123. 125. 131. 181. 192. 193. 194. de temp. Euseb. Em. hom. 1. & 2. in symb. Chrysost. ser. 57. 58. 59. 60. 61. 62. Max. hom. 1. de diuersis.

7. To what end specially are these wordes of the Creede?

TO this end surely, that we may haue comprehended in a brieue summe, the true knowledge of God & of heauenly things, which knowledge truly is necessary to euery man that he may liue well and happily. And in this Creed, the acknowledging and confessing of the most holy Trinity, hath the first and principall place, that it may in no wise be doubted, but that God, than whom nothing more mighty, (a) or better, or wiser can bee imagined, is one and simple in essence, or diuine nature, but is distinguished into three (b) persons, so that before all thinges it bee vndoubtedly beleeued, that one is the (c) Father, another is the Sonne, another is the holy Ghost. The Father is he which begetteth his Sonne (d) from all eternity: the fountaine and framer of thinges. The Sonne being begotten of the substance of the Father, is the Redeemer and Sauour of the world: The holy Ghost which is also called the (e) Paraclet, is the gouernor of the Church or of Christs faithfull people. Now these (f) three are one: That is to say, One, True, Eternall, Infinite, and Incomprehensible God. Therefore to this most holy and indiuisible Trinity, three principall

all partes of the Creed do very fitly answer. To wit, the first; of Creation: the second; of Redemption: the third; of Sanctification. Hier. 9. 23. Io. 17. 3. 1. Cor. 2. 2. 1. Pet. 1. 8. cap. 13. 1. (a) Aug. l. 1. conf. cap. 4. (b) Aug. l. de fid. & symb. cap. 9. (c) Mat. 28. 19. Athan. in symb. (d) Psal. 109. 3. Heb. 1. 2. 1. Io. 4. 10. 14. (e) Io. 15. 26. & 16. 7. & 14. 16. 26. (f) 1. Io. 5. 7. 1. Tim. 1. 17. & 6. 15. Hier. 32. 17.

8. What is the sense and meaning of the first Article of the Creede, I beleue in God the Father?

IT doth first of all shewe vs one God, and the first person in the godhead to bee the heauenly Father, eternall, & most soueraigne in might and maiesty, to whom nothing is impossible, or hard to be done, who hath all (a) power of life, and of death.

This God the Father, begot the Sonne (b) from all eternity, and in this time of grace hee made vs also his children by adoption. His power is so great, that with his only (c) word hee made as well visible, as inuisible thinges of nothing, and being so made, doth from time to time prelerue and gouerne them, with most high and supreme goodnesse and wisedome, from whom, and to whom are all things. Hee is the (d) Father of light, with whom there is no change or alteration, the Father of mercies, and God of all consolation: finally such a one and so puissant, that all thinges in heauen, in earth, and vnder the earth, do presently obey

obay at his (e) becke : who being our guide and protector , we are preserued safe and harmelesse, euen in the greatest euils and dangers. *Deut. 6.4. Mat. 6.9. 1.Tim. 1.17. Gen. 1.1. Esa. 53.1. Iob. 37.3.23. Eccl. 1.3.11. Luc. 1.37. Hier. 32.17. (a) Sa. 16.13. 1. Reg. 2.6 (b) Psal. 2.7. Heb. 1.2. Rom. 8. 14. (c) Ps. 32.6. Col. 1.16. Mat. 6.26. Heb. 13.5. 1.Tim. 4.10. & 6.15. Rom. 11.36. (d) Iac. 1.17.2. Cor. 1.3. Act. 14. 14 (e) Luc. 12.5. Gen. 17.2. Psal. 26. 1. & 90. & 124. 1. Iob. 41.1.3. Cor. 10.13. Eccl. 33.1.*

9. *What hath the second Article, I beleue in Iesus Christ.*

IT doth shewe the second person in Deity Iesus Christ very God and very man : called surely by the name of Iesus ; that is to say, the Saviour of his people : And Christ ; to witte, anointed by the holy Ghost, and (a) full of all grace and trueth, our Messias, King, and high Priest that holdeth the principallity and soueraignty in all things, and in whom doth corporally inhabite the whole fulnesse of the Godheade.

Furthermore it doth shewe him to (b) be the onely Sonne of God, borne of his Father, begotten before all worldes, naturall, consubstantiall, and altogether equall vnto him according to the Godhead : Also our Lord , and Lord of all those that beleue in him, as hauing himselfe of his owne accord deliuered vs when we were (c) lost, out of the bondage and thraldome of Sathan, and

and most liberally redeemed vs being subiecte to the yoke of sinne and damnation.

He also hath dominion ouer the wicked : For all things are made subiect vnder his (d) feet. But then he will openly shewe himselfe Lorde of (e) Lords, and king of kings, both to the wicked, and to the (f) whole world, when he shall bring in subiection all & euery his enemies whether they will or no, and shall burne them as chaffe in (g) vnquenchable fire. This is that beloued Sonne, this is our Emanuell, and master whom we must heare: neither is there any other name vnder heauen (h) giuen vnto men, wherein we must be saued.

1. Io. 5.20. Luc. 1.32. & 2.10. Mat. 1.21. Esa. 9.6. & 61. 1. Luc. 4.18. Ps. 44.8. & 88.21. Act. 4.27. & 10.38. 1. Reg. 10.1. & 16.13. (a) Io. 1.14. Ap. 17.14. & 19.16. Heb. 3.1. & 5.5. Petr. 2.25. Col. 1.18. & 2.9. (b) Eph. 1.3. Io. 10.26. Heb. 1.1. Ap. 1.17. Mat. 28. 18. Dan. 7.2. Phil. 2.6. (c) Luc. 15.6.24. Rom. 8.1.1. Cor. 6.20. 1. Pet. 2.19. (d) Psal. 8.7. Rom. 14.9. (e) Ap. 19.16. & 17.14. (f) Mat. 25.30. 1. Cor. 15.24. Psal. 109.1. (g) Luc. 3.17. 22. Mat. 3.12. 17. Luc. 20.13. Mat. 17.5. Esa. 7.14. (h) Act. 4.12.

10. *What is set before vs to beleue in the third Article, Conceined by the holy-Ghost?*

IT doth testifie vnto vs, that the same Lord that was begotten euen from all eternity of God the Father, without a Mother, for our sakes descended from heauen and toke vpon him the (a) nature

(a) nature of man, in which hee was temporally conceiued in Nazareth, and in Bethlem vnder the Emperour Augustus borne without a Father, of the most pure and vndefiled Virgin, the power of the holy Ghost thus working in her, so that (which exceedeth all admiration) the woorde was made (b) fleshe, and God became man, and Mary was both the mother of God, and a (c) Virgin.

This temporall conception, and generation of the Sonne of God, doeth containe the (d) originall of mans Saluation and Redemption, and it is the forme of our regeneration, whereby it cometh to passe, that we the cursed children of Adam being (e) conceiued of an vnclean seede, and borne the children of wrath, are purified and made cleane: also, that of carnall wee are made spirituall, and the very sonnes of God in Christ, to whom the eternall Father woulde haue the electe to bee made conformable, *That bee might bee,* saith (f) S. Paul, *the first borne in many breethren.*

Mich. 5. 2. Ioh. 1. 1. & 16. 28. Esa. 53. 8. Io. 6. 39. 46. 51. (a) Gal. 4. 4. Rom. 1. 3. Mat. 1. 18. 20. Luc. 1. 26. & 2. 1. Esa. 7. 1. Hier. 21. 22. (b) Conc. Eph. cap. 13 (c) Hieron in Helu. Amb. ep. 81. Ezech. 44. 2. (d) Ioh. 3. 5. 1. Pet. 2. 1. & 3. 21. Heb. 2. 3. & 7. 25. Tit. 3. 5. (e) Iob. 14. 4. Ephes. 2. 3. Rom. 6. 3 & 8. 1. 12. (f) Rom. 8. 29.

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II. What doth the fourth Article containe, *Suffered vnder Pontius Pilate.*

IT sheweth that Christ, when hee had made an ende of his most excellent teaching and working of miracles, did at last accomplishe his conflict and agony for the Redemption of vs that were perished. Therefore although hee were a most innocent and vnspotted Lambe, yea and God also immortall, yet to shew his passing great charity towards vs, hee suffered (a) willingly of most wicked persons all manner of extreame and bitter torments: whereupon he neither eschued the most vniust iudgement of the wicked Iudge Pilate, nor yet the most shamefull and (b) opprobrious punishment of the Crosse, vndertaking a most cruell death for vs, and not refusing to bee buried in another mannes monument: to the intent that both liuing and dying, hee might giue and imploy himselfe wholly for the behoofe of mortall men. Which Passion of Christ (c) Bloude, Crosse, Wounds, and Death, doe continually yeeld comforte, health, vertue, and life vnto sinners, yet so that wee obay, and (d) suffer together with our Head, that so wee may also be glorified with him. For he being (e) consummate, was made to all that obay him, cause of eternall saluation. *Act. 10. 37. Mat. 27. 50. Marc. 15. 24. Esa. 50. 6 & 53. 1. Ioh. 1. 29. Heb. 7. 26. 1. Pet. 1. 19. & 2. 22. Ap. 1. 18. 1. Tim. 6. 13. Rom. 5. 6. Ioan. 15. 13. (a) Io. 18. 4. & 19. 11. & 3. 14. &*

14. & 12.32. Mat. 27.27. Mar. 15.16. Luc. 23.14. Io. 19.16. Act. 13.28 (b) Sap. 2.12. Heb. 12.2. Phil. 2.8. Rom. 5.6. Mat. 27.60. Tit. 2.14. Gal. 1.4. Esa. 53. 12. (c) 1. Pet. 1.18. 1. Io. 1.7. Ap. 1.5. Eph. 1.7. (d) Rom. 8.17.2. Cor. 1.7. 1. Tim. 2.11. (e) Heb. 5.9.

12. *What vse and profit is there, in that we frame the Crosse of Christ with our fingers, and do signe our fore-head there-withall?*

THis Ceremoney surely both the piety of men of (a) ancient time passed, and the constant custome of the Church, doth commend vnto vs. And first of al we are hereby stirred vp to a thakefull remembrance of the most highe mistery and benefite, which was for our sakes accomplished vpon the Crosse, and most bountifully bestowed vpon vs.

Then we are prouoked to fixe and settel the true & whole glory, and the Ancker of our saluation, in the Crosse of our Lord.

Furthermore, this is a testimonie, that we haue no communication with the enemies of Christes Crosse, Iewes, or Heathens, but doe freely professe against all such, him whom we serue, our Lord Iesus, and him crucified.

By this signe also we are moued to the studie of Patience, that if we be desirous of eternall glory (as surely we ought all to bee) we doe not think much to imbrace that Crosse which we honour, and the way of the same Crosse, (b) with Christ our Captaine.

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Moreover, we fetch from hence victorious armour (c) against Satan, long since subdued by the vertue of the Crosse: yea and so we are fenced against all the aduersaries of our welfare.

Finally, that we may the more happily take any (d) thing in hand, and finde more prosperous successe in all our actions, we take vnto vs this noble and triumphant ensigne of the Crosse; and expecting in this signe to get (e) the victory, we do not doubt often times to say: *In the name of the Father, and of the Sonne, and of the Holy Ghost.*

(a) Tert. cor. mil. c. 3. Bas. de spir. sa. c. 27. Aug. de Catech. rud. ca. 20. & tra. in Io. 118. Naz. orat. 3. Hieron. ad Eustoc. de virg. ser. ep. 22. ca. 16 & ad Fabiol de veste sac. ep. 128. & in Ezech. 9. Chrysost. hom 55. in Mat. Hist. trip. l. 6. c. 1. Efr. de vera. pan. cap 3. Orig. hom. 8. in diuers. Euang Ruff. lib. 2. hist. cap. 29. Niceph. lib. 18. cap. 20. Cyril. Catech. 4. & 13. illum. Chrysost. in demonst. quod Christus sit Deus. (b) Mat. 16. 24. Luc. 9. 23. 1. Pet. 3. 14. 17. & 2. 19. (c) Atha. in vita Ant. Hieron. in Hilarion. Ignat. ad Philip (d) Ambros. serm. 43. (e) Euseb. lib. 1. & 2. de vita Constan. Nice. l. 8. c. 3. & l. 7. c. 47. & 49.

13. *What woulde the fifth Article haue vs to beleue. He descended into Hell, and arose againe?*

IT teareth vs that Christ, after he was dead vpon the Crosse, did penetrate in Soule euen downe to Hell, that he might both shew himselfe

himselſe conquerour of death and of the deuill, and alſo a deliuerer of the Fathers that were detained in Limbo: but according to his bodie, wherein he had lien in the Sepulcher, the third day after, when it pleaſed him to returne triumphantly from Hell, he by his owne power, aroſe againe vnto life, being immortall and glorious, and the firſt borne of the dead.

By which wonderfull worke, he doth comfort and inſtr. & vs, that the Eleſte are deliuered out of the power of death, hell, and the diuell, and he doth offer and commend vnto all men, ſuch grace and fauour of riſing againe, that thoſe which belecue truly in Chriſt, may riſe from (a) vice to vertue, from the death of ſinne, vnto the life of grace, and finally in the (b) end of the world, from the death of the bodie to an immortall life. *For he be which (c) raiſeth vp Ieſus, will raiſe vp vs alſo with Ieſus.*

Pſ. 5. 10. Zach. 9. 11. 1. Pet. 3. 19. Col. 2. 15. Eccl. 24. 45. Act. 2. 24. Oſe. 13. 14. Iren. l. 5. c. 31. Aug. ep. 99. & 57. quaſ. 1. & l. 20. c. 15. & ſer. 137. de temp. Hier. in c. 4. ad Ep. & in Oſe. 13. Tert. l. 2. cont. Mar. cap. 4. Mat. 12. 29. Heb. 2. 4. Mar. 16. 9. Apo. 1. 5. 18. Io. 2. 19. Col. 1. 18. 1. Cor. 15. 5. (a) Rom. 6. 4. Col. 3. 1. Phil. 3. 20. Eph. 4. 22. 1. Pet. 1. 3. (b) 1. Cor. 15. 22. (c) 2. Cor. 4. 14. 1. Theſ. 4. 14.

14. What

14. What ſignifieth the ſixt Article, He aſcended into Heauen?

IT ſheweth that our Lord Ieſus, after that hee had finiſhed the worke of mans Redemption, and appeared aline againe vnto his Diſciples, and confirmed with many arguments the truth of his Reſurrection, at the laſt on the forty day after, aſcended into heauen, that according to his humane nature, he might bee exalted aboue all thinges, and himſelfe alone aboue all others, renowned and honored of all men.

Therefore our Lord Ieſus, (a) ſitteth in heauen on the right hand of the power of God, exerciſing equall power with the Father, governing all thinges, and wholly ſhining with diuine Maieſty; which is in deede (b) to ſitte at the right hande of his Father. This ioyfull Aſcenſion of Chriſt, is the aſſurance of our faith and hope, ſo that whither the heade hath gone before (when once his enemies are vanquiſhed) thither the members alſo, ſo that (c) they obay and cleaue to their head, may haue great hope to attaine. (d) I goe (ſaith he) ſo prepare you a place.

Pſal. 67. 19. 33. & 46. 6. & 8. 2. Mar. 16. 19. Io. 3. 13. Act. 1. 1. Eph. 4. 8. & 2. 6. & 1. 20. Col. 3. 1. Heb. 1. 3. 1. Pet. 2. 4. 1. Io. 2. 1. Io. 20. 17. (a) Pſ. 109. Act. 7. 55. Luc. 22. 69. 1. Cor. 15. 25. Eph. 1. 20. Mat. 28. 18. (b) Aug. lib. de ſi. & ſym. cap. 7. (c) Heb. 5. 9. Rom. 8. 17. 2. Tim. 2. 11. Io. 15. 6. (d) Io. 14. 2.

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15. What

15. *What doth the seventh Article insinuate, From thence be shall come to Iudge?*

IT setteth before our eies the latter day of Iudgement, when Christ shall descend in humane fleshe from the highest Heauen, and shall sitte in dreadfull doome and iudgment ouer the whole worlde, and in the open face thereof, shall render vnto euerie one according to his woorkes. Therefore (a) in the seate and throne of his Maiesty, he shall iudge all without exception, good and bad, aswell those that shall be aliue when the daie of iudgement shall come, as those that were before departed out of the world.

Whereby we are admonished, to liue so much more warely and vprightlie, by how much more certainlie we are perswaded, that all the actions, (b) thoughts, and designements of our life, are alwaies apparant before the presence of almightie God, that seeth all thinges, and iudgeth them most righteoussie. For he is a righteous and iust searcher of (c) hearts, and reuenger of iniquities, before whose Tribunall we must all be presented, that euerie one may receiue at his hād accordingly as he hath behaued himselfe in his body, be it well, or euill. Who will neither (d) defraud any thing well done in this life, of dewe reward, nor let any euill deeds escape vnpunished.

Psal. 96. 2. Esa. 3. 13. & 66. 13. Io. 5. 22. 26. Soph. 1. 14. Mal. 4. 1. Ioel. 3. 1. (a) Mat. 25. 31. & 24. 11. Luc. 21. 25.

Act. 10.

AND OF THE CREED. 35

Act. 10. 42. 1. Thes. 4. 15. & 5. 2. 1. Cor. 15. 51. 2. Thes. 2. 1. 2. Pet. 3. 3. (b) Mat. 12. 36. Sap. 1. 8. Esa. 66. 18. Ecc. 12. 14. Ro. 2. 14. Apoc. 20. 11. Basil. ep. ad Virg. lap. (c) Hie. 17. 9. Heb. 4. 12. Gal. 6. 5. 1. Thes. 4. 6. Eccle. 12. 14. 2. Cor. 5. 10. Rom. 14. 10. (d) Mat. 10. 40. Iob. 24. 12.

16. *What is the summe of the Articles of the second person in Deity?*

THIS: that Christ is true God and man, who began and brought to passe the woonderfull worke of mans Redemption, so that, he is vnto vs the (a) Way, Trueth, and Life, by whom only when we had all perished, we were saued and restored, and reconciled vnto God the Father.

Of the benefite and true vse of which Redemption, we finde thus written: (b) *The grace of God our Sauour hath appeared to all men instructing vs, that denying impiety and worldly desires, we liue soberly, iustly, and godly in this world, expecting the blessed hope and aduent of the glory of the great God, and our Sauour Iesus Christ, who gaue himselfe for vs that he might redeeme vs from all iniquity, and might cleanse to himselfe a people acceptable, a pursuer of good workes.* These be the wordes of the Apostle S. Paul: and in (c) another place: *We are the worke of God, created in Christ Iesus in good workes, which God hath prepared that we should walke in them.* And againe (d) *Christ died for all: that they also which liue, may not now liue to themselues, but to him that died for them and rose againe.*

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Wherefore we must take diligent heede of the erroneous opinion of those, that doe confesse Christ not wholly and perfectly, but as it were, lame & maimed, whilst they doe only acknowledge him as a (e) Mediator and Redeemer, in whom we may trust, but doe not withall admit him for a (f) Lawe-maker, whose commaundments we must obay; and a patterne of all vertue, which we must imitate; and a iust Iudge, who surely is to repay the due reward, or punishment to the (g) workes of euery one.

Io. 1. 1. 14. 34. 1. Ioa. 5. 20. Eph. 1. 7. (a) Io. 14. 6. Ro. 5. 6. Apoc. 1. 5. 1. Tim. 2. 5. Rom. 3. 24. (b) Tit. 2. 11. (c) Eph. 2. 10. (d) 2. Cor. 5. 15. (e) 1. Tim. 2. 5. Ro. 3. 24. (f) Esa. 33. 22. Iac. 4. 12. Io. 13. 15. 34. 1. Io. 2. 6. 1. Pet. 2. 21. (g) 2. Tim. 4. 7. Rom. 2. 5. Sym. Constan. & Conc. Flor. Gen. 1. 2. Ps. 103. 30. Iob. 24. 13. Mat. 28. 19. Io. 1. 32. & 14. 16. & 16. 7. 1. Io. 5. 7. Rom. 8. 9. 2. Cor. 3. 17. 1. Cor. 6. 15. & 3. 16. Ps. 50. 12. Esa. 11. 1. Gal. 5. 22. Rom. 5. 5.

17. *What doth the eight Article teache vs, I beleene in the Holy-Ghost?*

IT specieth the Holy-Ghost, the thirde person in Deity; who proceeding from the Father and the Sonne, is true God, coeternall, coequal, & consubstantiall to both, and to be worshipped with the same faith, and with equal honour and adoration.

This is that paracler and teacher of truth, that doth lighten, purifie, and sanctify the hearts of beleeuers,

leeuers, with his grace and gifts, and confirme them in all holines. This is the (a) pledge of our enheritance, who helpeth our inhrmity, and diuideth to euery one according as he will, his diuerse gifts.

(a) *Eph. 1. 13. Rom. 8. 26. 1. Cor. 12. 11.*

18. *What addeth the ninth Article, I beleene the holy Catholicke Church?*

IT doth shew and declare vnto vs the Church, that is to say, the (a) visible congregation of Christes faithfull people, for which the Sonne of God taking vpon him the nature of man, did, and suffered all thinges.

And first it teacheth that the same Church is (b) one, and vniforme in faith, and in the Doctrine of faith, and administration of Sacraments; which, vnder one onlie head Christ Iesus, and one vicegerent (c) vpon earth, the chiefe Bishop, is gouerned and kept in vnity.

Then, it giueth vs to vnderstand, that she is holy. (d) Because Christ doth alwaies sanctify her by the Holy Ghost, so that she is neuer constituted or voided of holy men, and holy lawes. Neither can any man be partaker of any holinesse and sanctification, that is not of her society and congregation.

Thirdly, that she is (e) Catholike, that is to say, vniuersall, so that, she being dispersed throughout the world, in her motherly bosome receaueth,

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ueth, embraceth, and safely keepeth, all persons of all times, places and nations, so that they be of one minde and consent in the faith and doctrine of Christ.

Fourthly, that there is in the same Church a communion of Saintes, soe that those which liue (f) in the Church, as in the house & family of Almighty God, doe holde an vnseparable society and vniy amongst themselves, and as members of one and the selfe same body, helpe and assist one another, with mutuall benefites, merites, and prayers. Amongst them there is vniy of faith, consente of doctrine, conformable vie of Sacraments: and notwithstanding the dissentions and errors, what (g) euer they be, that by meanes of some fewe, may spring and growe vp, yet are they all wayes carefull, to * keepe the vniy of the spirite in the bande of peace. And in this Communion, vndoubtedly not only the Saintes of the Church militant, that doe traueile as pilgrimes vpon earth, but also all the blessed Saintes of the Church most happily triumphant with Christ in heauen, (h) as also the soules of the godly, which hauing departed this life, are not (i) yet come to that happy estate of the blessed Saintes, are altogether, iointlie comprehended.

Out of this communion of Saints (like as out of the (k) Arke of Noe) there is certainly vndoubted destruction, but no saluation for mortall men: not for the Jewes or Heathens, that neuer receaued the faith of the Church: not for Heretikes,
that

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that haue forsaken the faith once receaued, or any way corrupted the same: not for Schismatiks, that haue deuided themselves from the peace and vniy of the Church: finally, not for (l) Excommunicate persons, that for any greuous crime or cause, haue deserued to be cut off as hurtfull pernicious members, from the body of the Church.

And all and euery of these, because they do not appertaine vnto the Church and to her holy communion, they cannot be partakers of the grace of God and (m) eternall saluation, except they be first reconciled and restored vnto the same Church, from which, they through their owne faulte haue once bene separated. For most certaine is the Rule of (n) Sainte Cyprian, and (o) S. Augustine: that he shall not haue God to be his Father, that will not haue the Church to be his Mother.

(a) *Mat. 5. 15. Esa. 60. 1. & 2. 2. Psal. 18. 5. Aug. tract. 1. in ep. 10. & de vnit. Ecc. c. 16. & in Psal. 30. Con. 2. Chrys. ho. 4. de Verb. Esaia. (b) 10. 11. 52. & 10. 16. & 17. 11. Cant. 6. 8. 1. Cor. 1. 10. & 12. 12. 25. Ephes. 4. 3. Cypr. de simp. pralat. Iren. l. 1. c. 3. Hier. ad Ageruch. ep. 11. c. 4. Chr. ho. 1. in 1. Cor. (c) Cypr. de sim. & ep. 55. & 69. Iren. lib. 3. c. 3. Hier. ad Damaj. ep. 57. & 58. Leo. ep. 89. ad Vien. (d) Eph. 5. 27. Cant. 4. 7. 1. Pet. 2. 9. Aug. Ench. c. 56. & in Ps. 85. Ber. ser. 3. in Vig. nat. Greg. l. 35. mor. c. 6. Iren. l. 3. c. 40. (e) Act. 1. 8. Gen. 22. 18. Mar. 16. 15. 20. Luc. 24. 47. Mat. 28. 19. & 16. 18. Aug. ep. 170. & 166. cont. ep. fund. c. 4. & lib. de Verrel. c. 7. Pacia. ep.*

1. *a* *1* *Simpron. Vinc. Liv. Hier. son. Lucif. c. 9. Bed. in 6. c. Cant* (f) *Eph. 4. 11. 16. Psa. 118. 63. Col. 1. 12. Phil. 1. 4. 2. Cor. 8. 14. 1. Io. 1. 3. Rom. 12. 4. 1. Cor. 12. 4. Aug. Tr. 32. in Io. (g) Euse. l. 7. cap. 19. Aug. 2. con. Do. c. 6. & ep. 19. & de vera rel. c. 6. * Eph. 4. 3. (h) Aug. ser. 181. de temp. cap. 13. Ench. c. 56. (i) Aug. lib 20. ciu. c. 9 Greg. l. 4. dial. cap. 39. (k) Gen. 7. 23. 1. Pet. 3. 20. Esa 60. 12. Aug. ep. 50. & 152. & de vnit. Ec. c. 4. & 19. Ful. de fid. ad Pet. c. 37. 38. 39. Pacia. ep. 2. ad Simpro. lre. l. 4. c. 43. Greg. l. 14. mor. ca. 2. Chrys. ho. 11. in ep. ad Eph. Conc. Later. c. 1. Alcim. Aui. l. 4. c. 19. 1. Io. 2. 19 Io. 6 66. Iuda 18. (l) 1. Cor. 5. 4 1. Tim 1. 20. Num. 12. 14 Mat. 18. 17. 2. Io. 10. 2. The. 3. 6. 14. Cyp. ep. 62. Aug. l. 1. con. adu le. c. 17. Euf. apud Damasc. l. 3. Paral. cap. 45. (m) Aug. ser. 181. de temp. c. 12. & in Psa. 88. conc. 2. & ep. 204. Cyp. ep. 57. & 52. (n) de simp. Prae. (o) De symb. ad Catc. c. 13.*

19. What doth the tenth Article set before vs?

Remission of finnes, without the which, none can be iust or obtaine saluatiō. And this most rich treasure Christ hath purchaled (*a*) for vs, by his bitter death and most pretious bloode, that the whole worlde mighte be exempted from sinne, and from the perpetuall punishmentes due vnto the same.

Of which treasure certes, they only are made partakers by the grace of Christ, that doe vnite themselves by faith (*b*) & Baptisme to the Church of Christ, and doe abide in the vnity and obedience of the same. Then afterwarde, they also that haue

haue diligentlie done (*c*) penance for their finnes committed after Baptisme, and doe conueniently vse those medicines and remedies against sinne, that Christ hath ordained, to wit, the holy Sacramentes of the Church. And hereunto belongeth the power of the (*d*) keies, as they call it, which Christ for the remission of finnes hath committed vnto the Ministers of the Church, and especially to the Apostle S. (*e*) Peter, and his lawfull Successors, as to the Supream guides and rulers of the Church.

(*a*) Esa. 33. 22. Mat. 1. 21. & 9. 6. Apo. 1. 5. Luc. 24. 47. Act. 10. 42. Heb. 9 13. 1. Io. 1. 7. Eph. 1. 7. Col. 1. 13. Heb. 1. 3. (*b*) Act. 2. 38. & 8. 12. 36. Mar. 16. 16. Io. 3. 5. Aug. Ench. c. 65. & de Ver. do. ser. 11. c. 20. & 22. (*c*) 2. Cor. 12 21. Act. 8 22. Io. 20. 23. Apoc 2. 5. (*d*) Hier. ep. 1. ad Hel. c. 7. Aug. hom. 49. c. 3. & 50. c. 4. & 5. inter quinquag. hom. Chrys. l. 3. de Sacerd. Cyp. ep. 54. Luc. 10. 35. Mat. 18. 18. Io. 20. 22. (*e*) Mat. 16. Hilla. c. 16. in Mat. Bern. l. 2. de confid. c. 8. Con. Flor. 19. Io. 21. 15.

20. What hath the eleuenth Article?

It declareth the resurrection of the flesh, which at the latter day shalbe common to good and bad. For this fraile brickle body of ours that we beare about with vs, pestered with so many diseases, and subiecte to such continuall griefes and miseries, that must after our death become a prey for wormes, shall then reuiue: when at that last day, all the deade at the voice of Christ the Iudge, shall be

be raised both to life and iudgement. All therefore shall appeare in flesh before the (a) tribunall of Christ, that euery one without exception, accordingly as he hath behaued himselfe in his body, which then shalbe restored vnto him whole again, so may receiue either good or euill. And they that haue doone good thinges (b) shall come forth into the Resurrection of life: but they that haue done euill, into the Resurrection of iudgemente (c) and punishment euerlasting.

In the faith and beleefe hereof, a good and patient man, doth take solace and comferte in the greatest miseries that may befall, so that at the very laste gaspe of life, he will say (d) *I knowe that my Redeemer doth liue, and in the laste day I shall rise from the earth, and againe be compassed about with my skinne, and in my fleshe I shall see God.* Wise therefore certes, and most wise are those, that doe bring into the seruitude of Iustice and (e) vertue these earthly dying members, and doe prepare this body, as a pure vessell, for the happy immortallity that is to come.

Esa. 26. 19. Iob. 19. 25. Ezech. 37. 1. Cor. 15. 51. 1. Thess. 4. 16. 10. 11. 24. & 5. 25. Matt. 22. 23. Dan. 12. 2. Ps. 3. 21. Hieron. ad Miner. & Al. ep. 152. & ep 61. adu. et. 10. c. 9. & seq. Greg. l. 14. mor. c. 30. & seq. Aug. Ench. c. 84. & seq. & l. 22. ciu. c. 12. & seq. (a) 2. Cor. 5. 10. Rom. 14. 10. (b) Iob. 5. 29. Matt. 13. 40. (c) Matt. 25. 46. & 13. 10. Athan. in symb. (d) Iob. 19. 25. (e) Col. 3. 5. 1. Pet. 3. 18. 1. Cor. 9. 27. Ro. 6. 12. 1. Cor. 15. 42.

21. What

21. What is the laste Article?

OF life * euerlastinge, which we may nothing doubt to remaine vnto the electe after their death. And this is the fruite and finall end of Faith, Hope, Patience, and Christianlike exercise. For the obtrayning of which life, to a true beleeu-er, no worke of pietie ought to seeme difficulte: no labour painfull, no greife bitter, no time long or tedious in well working or sufferinge. And if this life notwithstandinge that it is replete with all manner of calamities, be accounted a thing most choise and delightfull: how much more is that life to be had in greate price and estimation which is (a) so farre off from any feeling and feare of euill, and is replenished on euery side with heavenly and vnspokeable ioyes, pleasures, and delights, that neuer shall haue end? Of which life Christ saith thus: (b) *Feare not little flocke, for it hath pleased your Father to giue you a kingdome.* And at the latter day of iudgment he will lay vnto the electe: (c) *Come yee blessed of my father, possesse you the kingdome prepared for you, from the fundation of the worlde.* But vnto the wicked he will speake in this manner: *Get yee (d) away from me you cursed into fire euerlasting, which was prepared for the deuill and his angels.* Which sentence doth not only touch (e) Heathens, Heretickes, Schismatickes, and publicke sinners; but appertaineth also to all those Christians, that (f) end their liues in mortall sinne.

Last

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Last of all this clause (g) Amen, is added in the end, that it may plainly appeare, how firmly and surely grounded, we stand in the profession and testimony of this Christian Faith and Confession.

* 1. Cor. 2.9. 10.17.3. Mat. 19.12. 14.17.23.29. & 25.34.46. Apoc. 2.7.10.17.26. & 3.11.21. & 7.14. & 21.2.10.23. & 22.1.12. Rom. 2.6. Tit. 1.1. & 2.13. & 3.7.2. Tim. 4.7.1.10.2.25. & 3.2.1. Pet. 1.3. Rom. 6.22. (4) Aug. de ciu. Dei. l. 22. c. 29. & 30. & l. 3. de lib. arb. c. vlt. & ser. 64. de Ver. Do. c. 1. & seq. & l. 3. de symb. ad Catech. c. 12. (b) Luc. 12.32. (c) Mat. 25.34. (d) Ibid. 46. (e) Ful. in lib. de fide ad Pet. ..., 8. & 40. (f) Ezech. 18. 4. & 33.8. Rom. 6.23. Sap. 1.16. 1. Cor. 6.9. (g) Hier. ad Marcel. ep. 137.

22. Is it sufficient for a Christian to beleue those things only that are contained in the Creede?

First and specially, no doubt, those things that are taught vs in the Creed of the Apostles, are to be beleued, and openly (4) professed of euery one. Which also are made more plaine, being conferred with the Creed of the Fathers, and with that of Athanasius.

Secondly, a Christian must of necessity beleue, whatsoeuer the (b) diuine and Canonickall Scripture doth containe. But the certaine and (c) legitimate books of Scripture, no man may out-cerne by any other meanes, than by the iudgement and authority of the Church.

Thirdly,

AD OF THE CREED. 45

Thirdly, hereunto doe belong those things that are necessarily drawen (d) and deduced, partly out of the Articles of the Creede, and partly out of holy Scriptures.

Fourthly and lastly, are all such documents to be holden as most holy, and to be firmly beleued, which the holy ghost reuealeth vnto vs, and pronounceth by the (e) Church, whether they be commended vnto vs by writing, or deliuered by tradition and word of mouth. Which point we will touch more at large hereafter.

These therefore are the things, in which the true Catholike faith doth consist, without the (f) which, all sectaries do in vaine promise to themselves and others, grace, and saluation in Christ.

Heb. 5.12. & 6.1.1. Pet. 3.15. (a) Amb. l. 3. de Virg. Aug. l. 1. de symb. ad Cath. c. 1. & l. 2. cap. 1. (b) 2. Pet. 1.19. Rom. 15.4.2. Tim. 3.15. (c) Conc. Tol. l. 6. c. 21. Aug. ser. 129. & 191. de temp. Hier. in sym. ad Damas. Aug. con. ep. fund. c. 5. Trid. Sess. 4. (d) Mat. 22.29. (e) Cyr. ep. 10. ad Nest. Iren. l. 3. cap. 4. & li. 4. c. 45. & 63. Hier. con. Lucif. c. 4. Vin. Lit. con. Nouat. (f) Leo. ser. 4. de natu. Dom.

THE SECONDE CHAPTER of Hope, and our Lords Prayer.

1. What is Hope?

Hope is a vertue infused by God, whereby we doe with assured trust and confidence, expect

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expect at Gods hande, the good of our saluation
and life euerlasting.

To small purpose it is to belecue in God, and
the word of God, and to professe the diuine Do-
ctrine of holie Church, vnlesse a Christian ha-
uing once vnderstoode the goodnesse of Almight-
y God, doe conceiue hope and confidence of ob-
taining grace and eternall saluation. Which hope
doth to fortifie and vphold the iust man in the
greatest (a) miseries, that although he be destitute
of all worldly helpes, yet will he confidently
say: (b) *Although he kill me, yet will I hope in him.*
And (c) *in God I haue hoped, I will not feare what
flesh may do vnto me.* (d) *My God I trust in thee, I
will not be ashamed.*

*Aug. in Enc. cap. 8. 1. Cor. 13. 13. Rom. 5. 2. & 8. 24.
Tit. 2. 13. & 3. 7. 1. Pet. 1. 3. 1. Io. 5. 14. Iac. 1. 3. 5. Io. 14.
13. & 15. 7. 16. & 16. 23. Mar. 11. 24. Ps. 26. 13. 14. &
129. 6. & 72. 28. & 61. 8. 11. 1. Tim. 4. 10. 1. Theff. 5. 8.
Eph. 6. 17. Heb. 10. 35. & 6. 18. (a) Eccl. 34. 15 Rom. 8.
35. Psal. 30. 25. Prou. 28. 1. (b) Iob. 13. 15. (c) Ps. 55. 5. (d)
Psal. 24. 2.*

2. By what meanes may a man come to haue
this hope?

First of all one great helpe hereunto, is to (a)
pray feruently and often to Almighty God.
Also hope is to be nourished and stirred vp with
daily meditation of the goodnesse and benefites
(b) of God, those especially, which Christ our
Lorde

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Lorde for his infinite charity towards vs, perfor-
med and promised euen to the vnderferuing. Last
of all, there must be annexed (c) purity and clean-
nes of conscience, which must euer (d) shew it selfe
by good workes, and inuincible patience in all
aduersity. For they that wante the testimony of a
good conscience, or haue not a purpose to amend
their life, they I say, haue not that hope which
they should, but do rather rasblie vaunt of (e) pre-
sumption, and a very vaine and vnfruitfull con-
fidence, howsoeuer they boaste of Gods grace,
and of the merites of Christ.

Hope in our Lorde saith the (f) Prophet, and do
goodnesse, and againe: *Be thou subiect to our Lord,*
and pray to him. And another Prophet: (g) *Our
Lord is good to those that hope in him, to the soule that
seeketh him.* And that this hope must not be alto-
gether (b) voide of feare, it appeareth by this place
of the psalme: *Our Lord (i) is well pleased ouer them
that feare him, and in them that hope and trust in his
mercy.*

(a) 1. Theff. 5. 16. Luc. 11. 9. & 18. 1. Mat. 7. 7. Eccl. 18. 22. (b) Eph. 2. 4. Tit. 3. 3. Rom. 8. 29. Io. 3. 16. 1. Cor. 4. 9. Heb. 10. 23. Tit. 1. 2. Rom. 5. 8. 17. 20. & 8. 18. (c) Pro. 15. 15. 1. Io. 3. 21. Aug. l. 1. de doct. Chr. c. 37. & 40. & l. 3. c. 10. & in praf. Ps. 31. (d) 2. Cor. 1. 7. Heb. 3. 6. & 10. 34. 1. Io. 3. 3. Col. 1. 21. 2. Pet. 1. 10. (e) 2. Pet. 2. 18. Eccl. 5. 4. 6. Greg. 33. mor. c. 15. (f) Ps. 36. 3. (g) Thren. 3. 25. (h) Greg. l. 6. ep. 22. ad Gregorian. Ber. de Fest. Magdal. (i) Ps. 146. 11.

3. What

3. What good things are those which a Christian must hope for?

First, and especially those good (a) things of the Kingdome of heauen, which do make men blessed and happy, and exempteth them from all manner of milerie. Then, all such things as (b) seruing for the necessarie vses of mortall men in this life, are rightly desired and prayed for at Gods hands, ought to be reputed in the number of those good things which are to be hoped for and expected. All which are specially expressed in our Lordes prayer, as which Christ our Lorde with his owne most sacred (c) mouth deliuered, and with wonderfull wisdome prescribed to all those, that would gladly by prayer lay open their hope and good desires before God.

(a) Tit. 2. 13. & 3. 7. (b) Heb. 4. 16. Aug. in Ench. ca. 114. (c) Mat. 6. 9. Luc. 11. 2.

4. What is the forme of our Lords prayer?

This that followeth; Our Father which art in heauen.

1. Hallowed be thy name.
2. Thy kingdome come.
3. Thy Will be donne, in earth, as it is in heauen.
4. Giue vs this day our daily bread.
5. And forgiue vs our trespases, as we forgiue them that trespasse against vs.

6. And

6. And lead vs not into temptation.

7. But deliuer vs from euill. Amen.

The Pater noster is expounded, by these. Tert. & Nysen. l. de ora. Cypr. ser. 6. de or. Dom. Cyr. cat. mys. 5. Chry. ho. de or. Dom. & in cap. 6. Mat. Hieron. Theop. Eur. in Mat. Amb. lib. 5. de Sac. cap. 4. Aug. ep. 121. ad Probam c. 11. & l. 2. de ser. Do. c. 14. & seq. & ho. 4. 2. ex 50. & ser. 126. 135. 182. de temp. & ser. 9. ex diu. Chrysost. ser. 67. & seq. Innoc. 3. lib. de Mist. Misse c. 17. & seq. Petrus Laod. German. Patriarcha Const. Cassia. coll. 9. c. 18. & sequ.

5. What is the summe of our Lords prayer?

THere are (a) seuen petitions contained therein, vnto which, all manners and formes of prayers (b) whatsoeuer, may and ought to be referred, whether we treat with almighty God, for the obtaining of some good things, or for the wiping away of sinne, or for the turning away of any euill whatsoeuer. And in the three first petitions, those things are in order demanded, which are properly eternall & euerlasting: in the fower others we do aske euen temporall things, as being necessary for vs, to the getting of the eternall.

(a) Aug. in Ench. c. 115. & l. 2. de ser. Dom. c. 10.

(b) Aug. ep. 121. ad Probam c. 12.

D

6. What

6. *What is ment by the beginning of this prayer, Our father Which art, &c.*

IT is a litle preface, and it putteth vs in minde of that great & inestimable benefite, whereby God the Father, that eternall maiestie, raigning most happily in heauen, receiued vs into his fauour, and for Christ his Sonnes sake, adopted vs by the holy Ghost to be his sonnes, and heires vnto his heauenly Kingdome.

And this remembrance of so great benefites, doth not only stirre vp (a) attention: but proueoke also the sonnes to render loue againe to their father and to obey him, and it doth in like manner encourage them to pray, and afford them (b) confidence to obtaine.

Ex. 15. 11. Eſa. 42. 5. & 63. 15. Mal. 1. 6. 2. Cor. 1. 3. Phil. 4. 20. Ap. 4. 10. Ro. 8. 15. Gal. 4. 5. 1. Pet. 3. 22. Leo. ſer. 6. nat. Dom. (a) Cyp. in ſer. de or. do. (b) Luc. 11. 13. Iac. 1. 6.

7. *What is the ſenſe of the firſt Petition, Hallowed by thy name?*

WE deſire that aſwell in our ſelues as in all others, that may alwaies be preferred and aduanced, which ſtandeth moſt with the glory and honour of our Soueraigne and moſt excellent Father.

And

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And this indeede wee doe performe, when the confeſſion of the true faith, hope and charity, and holy conuerſation (a) of Chriſtian life, do ſhewe forth their light and force in vs, that (b) others alſo beholding the ſame, may take occaſion to glorifie our Father.

Mat. 5. 17. 1. Pet. 2. 12. & 4. 11. 1. Cor. 10. 31. Col. 3. 17. Rom. 15. 6. Eccli. 36. 1. (a) Luc. 1. 72. 1. Pet. 1. 15. & 3. 16. Phil. 2. 15. (b) Mat. 5. 17.

8. *What is contained in the ſecond Petition, Thy kingdome come?*

WE do aſke that God by his grace & iuſtice, may raigne in his Church, yea, and in the whole world, all aduerſary powers, and euill affections being once abandoned and rooted out.

Then we do wiſhe and pray, that being once called out of this world, as out of a troubleſome (a) pilgrimage and warfare, we may be ſpeedily tranſported into the kingdome of glory, and euerlaſting felicity, to raigne with Chriſt and his Saintes for euer.

Mat. 6. 33. Rom. 14. 17. Pſ. 22. 1. & 79. 2. Luc. 1. 33. & 17. 20. 1. Cor. 3. 16. & 4. 20. Eph. 1. 18. 23. Mat. 13. 41. 1. Cor. 15. 24. Col. 1. 13. Pſ. 67. 2. (a) Phi. 1. 23. Heb. 11. 13. 1. Pet. 2. 11. Iob. 7. 1. 2. Cor. 5. 6. Sap. 5. 16. Apoc. 22. 4. Mat. 8. 11.

D 2

9. *What*

OF HOPE, AND OF

9. *What importeth the third Petition,
Thy Will be done?*

WE doe wishe in this petition, that as the Angels and blessed Saints in heauen; so we also vpon earth, though weake, and of small force, may exhibite vnto Almighty God, exacte obedience, desiring or coueting nothing so much, as that we may willingly submit our selues to the will of God, both in prosperity and aduersity, and renouncing our owne will, which is prone (a) vnto euill, we may rest and settle our mindes in the (b) will of God.

Psal. 102. 20. Rom. 1. 10. Act. 9. 6. & 21. 14. Deut. 12. 8. Heb. 13. 21. Iac. 4. 15. Luc. 22. 42. 1. Pet. 4. 2. Act. 5. 29. Iob. 1. 21. 1. Pet. 5. 6. (a) Gen. 8. 21. Mat. 26. 41. Bern. ser. 3. de resur. (b) 10. 4. 34. & 5. 30. & 6. 38. 1. Reg. 3. 18.

10. *What bath the fourth Petition, Giue vs this
day our daily bread?*

WE doe like poore folkes, and beggers, craue of the author and fountaine of all goodnesse, those thinges that be sufficient for the daily maintenance of our corporall life, to wit, food, and cloathing: also those thinges that doe serue to abetter the life of the soule: as the (a) word of God, the spirituall food of the soule; the most holy (b) and B. Sacrament of the Altar, that hea-

uently

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uently breade: and other most holefome Sacraments and gifts of God, which doe feede, cure, and confirme the inwarde man to a well ordered and happie kinde of life.

Iac. 1. 5. 17. Psal. 39. 18. Deut. 10. 18. Gen. 28. 20. 1. Tim. 6. 8. Pro. 30. 8. Psal. 144. 15. (a) Mat. 4. 4. Am. 8. 11. Eccl. 15. 3. Pro. 9. 5. (b) Mat. 26. 26. & 6. 11. 10. 6. 51. Hier. in c. 6. Mat. Cyp. in ser. de or. Do. Amb. 1. 5. de Sacr. c. 4. Aug. 1. 2. de ser. Do. in mont. c. 7.

11. *How is the fifth Petition vnderstood,
Forgiue vs our trespases?*

IN this we craue, that God will mercifully purge vs from the spot of sinne, which about all thinges is most foule and pestilent vnto the soule; and that he will also remitte those verie debts, which we haue contracted by sinning.

And least our praier should not be auailable, by reason that we are euill affected towardes our neighbour; we adde this besides, that all secret hate and (a) desire of reuenge being laide aside, we are at attonement with our neighbour, and haue forgiuen euery one that hath offended vs, euen from the bottome of our hartes. For this is that which Christ signified in another place when he said: (b) *Forgiue, and yee shall be forgiuen.* And againe: (c) *If you will not forgiue men, neither will your Father forgiue you your offences.*

Thren. 4. 8. 1. Cor. 10. 6. Leu. 26. 14. Num. 5. 6. 20. Exo. 32. 27. Luc. 7. 47. Tob. 12. 10. Sap. 16. 14. Psal. 50. 3.

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4.9.11. (a) Rom. 12. 17. 19. Col. 3. 12. Luc. 23. 34. Act. 7.
60. Mar. 11. 25. Eph. 4. 32. (b) Luc. 6. 37. (c) Mat. 6. 14.
& 18. 22. 33. Eccl. 22. 1. Aug. in Enc. cap. 74.

32. What is the sense of the sixth Petition, Lead vs
not into temptation?

BEcause this present life is a very warfare vpon
earth, whilst we are alwaies assaulted with
diuers temptations, and in an hard and continuall
conflict, with the world, the flesh, and the deuill:
therefore, being deuoutly carefull of our owne
estate, we sue for helpe at the handes of almighty
God, that we do not yeeld to such assaults of our
aduersaries, and by yeelding incurre damnation;
but that standing alwaies in this continuall com-
bate, relieng vpon the mighte and hand of God,
we may valiantly resiste the power of the deuill,
haue the world in contempr, chastice the flesh,
and so finallie as inuincible souldiers of Christ, be
crowned after the victory, for (a) no man is crow-
ned, as witnesseth the Apostle, vnlesse he strue law-
fully.

Iob. 7. 1. Iudith. 8. 21. Tob. 3. 21. & 12. 13. Mat. 4. 1.
& 26. 41. Heb. 2. 18. 2. Thes. 3. 1. 10. 2. 14. 16. & 5. 4.
Mat. 16. 24. 1. Cor. 9. 25. 27. & 10. 12. Iac. 4. 4.
& 1. 12. 1. Pet. 5. 8. 10. 2. Pet. 2. 9. Eph. 6. 11. Col.
3. 5. Apoc. 2. 7. 10. 11. 17. 26. 2. Tim. 4. 7. (a) 2. Tim.
2. 3.

33. What

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13. What is in the seventh and last petition,
Deliuers vs from euill?

WE pray at the last, that God will
not suffer vs to be ouer-throwne,
and cast away with the wicked, by
the calamities of this world, wher-
with euen the Godly also are exercised: but that
by his benignitie he deliuer vs, so farre forthe as
is expedient for our saluation: and mercifully de-
fend vs from all euill both of body, and soule, as
will in this life, as in the life to come. For so
hath himselfe promised: (a) Call vpon me in the
day of tribulation, I will deliuer thee and thou shalt
honour me.

Last of all, we conclude the whole prayer with
this one worde Amen, (b) that we may shewe
our confidence in praying, and hope of obtaining,
in regarde as well of Christes promise that neuer
faileth, (c) Aske, (saith he) and it shall be giuen you:
as also of the infinite clemencie and ready mercie
of God the Father: in so much that hereupon,
S. Iohn hath saied, (d) Whatsoeuer we shall aske ac-
cording to his will, he heareth vs.

3. Reg. 8. 33. Pro. 10. 25. 28. 30. Eccl. 23. 4. Hier. 2. 14.
Tob. 1. 22. & 2. 10. Eccl. 27. 1. 46. Ap. 3. 10. Ps. 24. 15.
& 30. 3. 5. 8. 9. 16. & 33. 5. 7. 8. 18. (a) Psal. 49. 15. (b) 2.
Cor. 1. 20. Amb. in Psal. 40. Hier. in c. 6. Mat. (c) Mat.
7. 7. Luc. 11. 9. 10. 16. 23. (d) 1. 10. 5. 14.

D 4

14. What

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14. *What is the summe of our Lords prayer?*

IT containeth a perfite and absolute forme, not only of asking that which is good, but also of praying to be deliuered from whatsoeuer is euill.

And amongst the things that be good, this is first to be wished and praied for, that all men may glorifie our heauenly Father, at all times and in all places: then, that we may be partakers of his Kingdome: afterwarde, that we may not want those helpes that are convenient for the attaining vnto the same kingdome. As is, on the behalfe of our soule, to be conformable to the will of God: and as touching our body, to haue necessary liuing and maintenance.

But those things that are added in the second place, and do continue to the end of the prayer, do expresse the affect of one that craueth deliuey from euils, which by the grace and power of almighty God, he desireth to haue either vtterly taken away, to wit sinne, the contagion of all goodnesse and the sinke and puddle of all euils: or els that they be so tempered, that by their violence, they hinder vs not in the way to saluation. Such are, diuers temptations that invade vs in this world, and all calamities both present and to come. All other things that are to be said touching praier, shalbe referued for that place, where the three kinds of good works shall be expounded.

OF THE

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15. *Which is commonly called the Angelicall salutation?*

THAT which was pronounced vnto the most holy Virgin, the mother of God in these wordes: *Haile Mary full of grace; our Lorde is with thee; blessed art thou among women, and blessed is the fruit of thy wombe, Iesus. Holy Marie mother of God, pray for vs sinners now and in the houre of our death. Amen.*

Luc. 1. 28. Chrysost. & Iacob in Liturg. 116. Aug. ser. 2. de uirginit. Amb. in ca. Luc. Chrysost. ser. 146. & seq. Ber. hom. 3. super Missus est. Fulg. ser. de Laud. B. Virg.

16. *Wheteupon came this maner of saluting the mother of God?*

First of the wordes and examples of the Gospell, whereas the great Archangell Gabriel, and Elizabeth the holy mother of the (a) forerunner of our Lorde, both inspired by the holie Ghost, do so teach and instruct vs.

Then we haue this forme of salutation confirmed and ratified, by the continuall custome and consent of the Church, which the holy auncient (b) Fathers and men of olde time haue religiously obserued, euen to this day, and would haue also

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also of vs to be obserued.

(a) *Luc. 1.28.42.* (b) *Damasc. in Cant. de annunc. Arb. in Euang. de SS. De. para & many more as appeareth in the 18. & 19. sections.*

17. What doth it profite vs to vse this manner of salutation?

BY those excellent words, we are first of all admonished of that exceeding greates benefite, that the eternall Father woulde beginne in Christ, by Marie the mother of God, and mercifully bestowe vpon mankinde by redeeming it.

This is also a singulare commendation of the most holy and woonderfull Virgin, which God hath determined to be the founte forth of grace, and mother of life vnto vs all.

Wherefore no meruaile, if after those Godly petitions, which we offered vnto God in our Lords praier, being here mindfull of the grace that we receaued by Christ, we doe not only praise the mother of Christ, but also God the Father in the same Virgin mother of God, and reioicing together with the Angels, with great reuerence, and often salute her.

* *Gal. 4.4. Luc. 11.27. & 1.30.*

18. What is the sense of this salutation?

IN the first wordes therof, we doe iustly reioice with, and in reioicing praise and renowme her,

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her, that was to vs the second, and that a most happy Eue. For, that woe of malediction that the first Eue brought into the world, this other by her holosome fruite hath taken away, and hath exchanged the very curse of the children of Adam with a perpetuall blessing.

Most worthy no doubt to be called full of grace, as who being full of God, full of vertues: alone (for I will vse S. Ambrose his words) obtained that grace which no other had euer deserued before, that she might be replenished with the Author of grace. And what place could there be in her soule or bodie for any vice, when she was made the temple of the holy of all holies?

There is added besides: *Our Lord is with thee.* Because both the power of the Father did singularly ouershadowe (a) her: and the holy Ghost came plentifully vpon her: and the (b) worde being made fleshe, from her did proceede in most woonderfull wise, as a bridegroom from his chamber.

Then it followeth, *Blessed art thou among women.* Because she was together a spouse by * Virginitie and a mother by fruitfulnessse. And therefore with greates right all generations doe, and shall alwaies call her (c) blessed. A woman (d) all faire and immaculate: a Virgin before her deliury: at her deliury, and after her deliury: alwaies (e) vncorrupted: free from all spot of sin: (f) exalted aboue all heauens: who

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who no lesse by giuing life was profitable, than vnhappy Eue by killing was hurtfull, vnto all mankinde.

And blessed is the fruit of thy wombe, Iesus: as he that springing vp like a (g) flower from Marie the roote, hath both shewed himselfe after a sorte fruite of the earth: and doth in such manner yeeld the fruit of life and saluation to his members, as (b) a Vine doth iuice and life vnto the branches. O blessed wombe (i) indeede that bare & brought forth a Sauour to the worlde: O blessed pappes without doubt, that being filled from heauen, suckeled the Sonne of almighty God.

Finally the Church hath added is the end; (k) *Holy Marie mother of God, pray for vs sinners, now, and in the houre of our death.* For we following the (l) steppes of the holy Fathers, doe not only salute that wonderfull Virgin, worthy of all commendation, which is as a Lillie (m) amongst thornes: but doe also beleue and professe that she is endowed with so greate power and ability from God, that she is able to profite, fauour, and pleasure miserable mortall men, especially when they doe commend themselves, and their desires vnto her, and doe humbly sue for the grace of God, by the Mothers intercession.

*Andr. Hieros. Archie. Cretensis in salut. Angel. Iren. l. 3. c. 31. & 33. Hier. ad Eusto. ep. 22 ca. 8. & 9 Innoc 3. ser. 2. de assump. Ber. hom. 2. in Missus est. Aug. ser. 2. de annun. Amb. in c. 1. Luc. Ber. ser. 9. ex paruis. (a) Luc. 1. 25. (b) Iob. 1. 14. Pf. 18. 6. * Esa. 7. 14. Ezech. 44. 2. (c) Luc. 1.*

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Luc. 1. 48 (d) Cant. 4. 7. (e) Amb. ep. 81. Hier. in Helu. & in Apol. aduer. Iouin (f) Aug. de nat. & gr. c. 36 Cont. Trid. Sess 5. & Sess. 6. cap. 23. (g) Esa. 11. 1. (h) Io. 15. 5. (i) Luc. 11. 27. (k) Antiquum Breuiarium & nouum (l) Ephrem. de laud. Mar. & in orat. ad eandem & in lament. B. Virg. Iren. l. 5. c. 19. Naz. or. 18. in Cypr. & in Tra. Christus patiens. Fulg. ser. de laud. B. Virg. c. 12. Ber. ser. 2. Dom. 1. post octa. Epiph. & ser. 1. & 4. de Assump. Damasc. or. 1. de Natiui. B. Maria, & in carmine ad eandem. (m) Can. 2. 1.

19. Testimonies of the Fathers touching the Virgin.

I Reneus: *Lib. 5. ca. 19.* As Eue was seduced to swarue from Almighty God: so Mary was persuaded to obaie God; so that Mary a Virgin, was made the aduocate of Eue a Virgin: and as mankind was made subiecte to death by a Virgin, so it is loosened by a Virgin: a Virgins disobedience, beinge counterpeazed by a Virgins obedience.

Saint Chrysostome *In his Liturgia.* It is very meete and iust, to glorie thee the mother of our God, euer most blessed, and altogether vndefiled, more honorable than the Cherubins, and more glorious incomparably, than the Seraphins, which without all corruption hast brought forth the God. We do magnify thee, the very mother of God. *Hail Mary ful of grace, our Lord is with thee, blessed art thou among women, and blessed is the fruit of thy wombe; becaule thou hast brought forth the Sauiour of our soules.*

S. Am-

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S. Ambrose: *Lib. 2. de Vir.* Let the Virginitie and life of blessed Mary be set forth vnto vs as it were in an image; from whom, as from a glasse, there shineth out bright, the beauty of chastitie and fairenesse of vertue. What is more noble than the mother of God? What is more bright, than she whom brightnes did choose: What is more chaste, than she that brought forth a body without contagion of the body: Such a one was Mary, that her only life might be a document to all men.

Saint Athanasius: *In Euang. de Sancta nostra Dei-para.* For as much as he is a King that was borne of the Virgin, and the same also Lord and God: for that cause, she that bare him is truly and properly iudged to be a Queene, a Ladie, and the mother of God. This new Eue is called the mother of life, and she remaineth replenished with the first fruites of immortall life aboue all liuing creatures. We doe call her therefore againe and againe, and euermore, and euery way most blessed. To thee we cry, bee mindfull of vs, O most holy Virgin, which euen after thy deliuey remainest a Virgin. *Haile Mary full of grace, our Lorde is with thee:* The holy orders of all Angels, and men doe call thee blessed. *Blessed art thou among women, and blessed is the fruite of thy wombe:* make intercession for vs O Mistres, and Lady, and Queene, and mother of God.

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SALVATION: 63
S. GREGORY NAZIANZENS

In tragad. Christ. patiens.

*O ter beata Mater, O lux Virginum,
Qua templi cali lucidissima incolis,
Mortalitatis liberata sordibus,
Ornata iam immortalitatis es scola:
Meis benignam ab alto aurem exhibe verbis,
Measque, Virgo, suscipe, obsecro, preces.*

O mother thrise happy, and light of Virgins pure,
Inhabiting the Temples bright of beauenlie globe,
Thou now from mortall filth, exempted and secure
Of immortallity art decked with the robe.

Teeld courteous audience from high to what I say,
And entertaine my suites, O Virgin, I thee pray.

Saint Augustine *Serm. 2. de Annun.* Holy Mary succour the miserable, helpe the faint harted, cherishe the sorrowfull, pray for the people, bee a meane for the Cleargie, and make intercession for the deuout woman kinde. Let all feele thy helpe, whosoever doe celebrate thy Commemoration.

Fulgentius: *Ser. de laud. Maria.* Mary was made the windowe of heauen, because by her, God gaue the true light vnto the worlde. Mary was made the ladder of heauen, because by her God descended downe to earth, that by her also men may ascend vnto heauen. Mary was made the restorer of women, because by her they are knowne to bee exempted from the ruine of the first curse.

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S. Bernard : The kinlie virgin^e is the very way by the which our Saviour came vnto vs, proceeding out of her wombe, as a Bridegroom out of his chamber. By thee let vs haue acesse to thy Sonne O blessed finder forth of grace, bringer forth of life, and mother of Saluation, that by thee he receiue vs, who by thee was giuen vnto vs.

Serm. 2. de adu. lege eundem ho. 2. sup. Misus est: & in illud Apoc. Signum magnum apparuit. Et serm. de Nat. Virg.

THE THIRD CHAPTER OF CHARITY, AND THE TEN COMMAMNEMENTS.

1. Is it sufficient for a Christian to be instructed in the doctrine of faith and hope?

IT is very necessary that hee which hath attained vnto Faith and Hope, be indued with Charity also. For of these three vertues. S. Paul teacheth jointly thus: Now there (a) remaineth, saith he, Faith, Hope, Charity, these three, but the greater of these is Charitie.

Great vndoubtedly is faith, which may (b) suffice to moue mountains, and worke miracles: Great also is Hope, a certaine (c) helmet, and Armour of saluation, which setting before vs the goodnesse of God, and the greatnesse of rewarde, doth afforde both effectuell comforte to them that labour,

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labour, and a singular confidence to them that pray. But greatest of all is Charity, the (d) Prince of all vertues, which knoweth neither measure nor end, nor forsaketh them that die, being stronger than death it selfe, without which in a Christian there may be indeed both Faith, and Hope, but (e) they cannot be sufficient to the leading of a good and happy life. For which cause S. Iohn saith: He (f) that doth not loue, abideth in death, although in the meane season he beleue and hope, as the example of the foolish Virgins in the Gospell (g) doth plainlie declare vnto vs.

(a) 1. Cor. 13. 13. (b) 1. Cor. 13. 2. Mat. 11. 23. Mat. 7. 22. (c) 1. Thess. 5. 8. Epb. 6. 17. Heb. 6. 19. (d) Prosp. l. 3. de vita cont. ca. 13. & 15. Aug. in Psal. 47. & tract. 5. ep. 10. & Ench. c. 17. & ser. 53. de temp. (e) Aug. 15. de Trin. l. 18. (f) 1. Io. 3. 14. (g) Mat. 25. 11. Aug. ser. 23. de verb. do. c. 4. & 8.

2. What then is Charity?

A Vertue infused by God, by which God is sincerely loued for himselfe, and our neighbour for God.

For God is chiefly to bee loued in all things, (a) and aboue all thinges, and for himselfe alone, as alone being the most soueraigne, and eternall good, which only satisfieth our mindes: whose loue, and (b) honour, ought to bee the beginning and finall end both of our will, and of all our workes. Then for (c) Gods sake must we loue our

E neigh-

neighbour, that is to say, (d) euery man without exception. For as much as wee be all neighbours amongst our selues, and linked together with a great affinitie, both in regarde of the same humane nature, common to all the children of Adam, and also by reason of Gods grace and euerlasting glory, whereof all that will, may bee partakers.

Mat. 22. 36. Luc. 10. 27. Mar. 12. 30. Aug. lib 3. doc. cap. 10. (a) Bern. de diu. Deo. (b) 1. Cor. 10. 31. Col. 3. 17. (c) Aug. hom. 38. ex 50. ca. 2 & seq. (d) Aug. in Psal. 118. concione 8. & ser. 52. & 59. de temp.

3. How many precepts of Charity be there?

IN substance two; whereof the first of louing God, is thus propounded in the old and newe Lawe. Thou (a) shalt loue the Lord thy God, from thy whole heart, & with thy whole soule, and with all thy strength. This is the greatest and the first Commandement. And the second is like to this, thou shalt loue thy neighbour as thy selfe. On these two commandements, dependeth the whole Lawe and the Prophets.

This Charity is the (b) fulnesse of the Law, and summe of Iustice, that is to say, the (c) band of perfection. Charity, I say from a (d) pure hart, and a good conscience, and a faith not tained.

(a) Deut. 6. 3. Matt. 22. 36. Mar. 12. 30. Luc. 10. 27. Greg. lib. 10. mor. c. 6. & 7. (b) Rom. 13. 11. (c) Col. 3. 14. (d) 1. Tim. 1. 5.

4. How

4. How doth true Charity shew it selfe?

THe prooue of (a) loue and Charity, is to performe the same in deeds, & to obserue Gods Commandements. Whereupon Saint Iohn also the beloued of Christ, saith. (b) This is the charity of God, that we keepe his Commandements; and his Commandements are not heauie. And againe. (c) Hee that saith hee knoweth God, and keepeth not his Commandements is a liar, and the trueth is not in him. But he that keepeth his word, in him in very deed the charity of God is perfected. In this we knowe that we be in him.

And Christ himselfe teacheth: If you (d) loue me keepe my Commandements. He that hath my Commandements and keepeth them, he it is that loueth me. And he that loueth me shall be loued of my Father: and I wil loue him, and will manifest my selfe vnto him. He that loueth mee not, keepeth not my wordes.

(a) Greg. ho. 30. in Euang. (b) 1. Io. 5. 3. (c) 1. Io. 2. 4. (d) Io. 14. 15.

5. Which are the Commandements of God specially belonging to Charity?

THe ten wordes of God, first deliuered by Moyses to the Iewes, and afterward commended by Christ & his Apostles to (a) all Christians, which are commonlie called the Decalogue, or the ten Commandements, and

are thus set downe. I am thy Lord God.

1. Thou shalt not haue any strange Gods before me. Thou shalt not make to thy selfe any grauen thing (b) to worshippe it.
2. Thou shalt not take the name of thy Lord God in vaine.
3. Remember thou keepe holy the Sabbath daie.
4. Honour thy Father and thy Mother, that thou mayest liue long in the lande which thy Lord God will giue thee.
5. Thou shalt not kill.
6. Thou shalt not commit aduoury.
7. Thou shalt not steale.
8. Thou shalt not beare false witnesse against thy neighbour.
9. Thou shalt not (c) couet thy neighbours wife.
10. Thou shalt not couet his house, nor his felde, nor his handmaid, nor his Oxe, nor his Asse, nor any thing that is his.

The Commandements are thus distinguished by S. Aug. q. 71. in Exo. & ep. 119. c. 11. Clemens Alexan. l. 6. from comment. Hier. in Ps. 32. Ex 20. 1. & 34. 28. Leui. 19. 1. 37. Deut. 4. 13. & 5. 6. & 10. 4. (a) Mat. 19. 17. & 5. 18. & 22. 37. Mar. 10. 19. & 12. 31. Luc. 18. 19. & 10. 25. Ro. 2. 13. & 13. 8. & 7. 12. Gal. 5. 14. Iac. 2. 8 & 1. 25. & 4. 11. 1. Tim. 1. 5. Conc. Tri. sess. 6. c. 19. 20. 21. (b) Le. 26. 1. The commandements are expounded by Orig. bo. 8. in Exod. Aug. quest. 71. in Ex. & tract. de 10. plagis. & lib. de 10. chord. (c) Deut. 5. 21.

6. What

6. What meaneth this beginning, I am thy Lord God?

A Lmighty God beginneth the ten Commandements with the knowledge of himselfe, and with the insinuation of his Maiesty. That the Law-maker being once knowen, we may feare and reuerence him the more, and the Commandements which he hath set downe may bee of greater authority amongst all men. For we are so seriouſlie dealt withall, that if euer we meane to be (a) ſaued, we muſt firſt as in a moſt bright glaſſe, here aſſuredly behold the will of the diuine Maiesty, and the whole and perfecte manner of liuing well, and then this moſt holy Lawe being once knowen by the (b) helpe of Chriſts ſpirite, exactly keepe and oblerue the ſame.

Neither truely doth our Lawe-maker onlie giue Commandements, but doth withall promiſe his (c) bleſſing, and aſſiſterh with his helping hand. I will put ſaith hee my (d) ſpirit in the middeſt of you, & I will cauſe that you may walke in my Commandements, and that you may keepe my iudgements, and that you may worke. For which cauſe when Chriſt alſo (e) had commaunded: Take vp my yoke vpon you; leaſt any man ſhoulde aledge the difficulty thereof as an excuſe: hee added. For my yoke is ſweete, and my burthen light: Vnto thole vndoubtedly, that being indued with the ſpirite of grace, doe walke in charitie not fained.

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Deut. 6.

OF THE TEN

Deut. 6. 1. 15. 24. & 4. 23. 40. & 10. 16. Mal. 1. 5. 14. Hier. 32. 17. Psal. 46. 3. (a) Mat. 5. 18. & 19. 17. & 28. 20. Heb. 5. 9. Ps. 118. 1. 4. 1. 10. 3. 24. Aug. *quæst.* 140. *sup.* Ex. (b) Ro. 8. 26. Ioan. 1. 17. Phil. 4. 13. (c) Ps. 83. 8. Deut. 28. 1. Leuit. 26. 3. (d) Exec. 36. 27. & 11. 19. 20. (e) Mar. 31. 28. 30. 1. Ioan. 5. 3. Conc. Trid. sess. 6. ca. 11. & Can. 38. Chrys. 1. 1. *de comp. cor.* Bas. 9. 176. *in reg. breu.* Aug. *de nat.* & *gra. c.* 43. & 69. & *ser.* 61. & 191. *de temp.* Hier. *in sym. ad Damas.*

7. What importeth the first Commaundement?

IT forbiddeth and condemneth Idolatry, Superstitious obseruations, and the vse of Art-Magicke and diuination.

It teacheth also and requireth, that wee account (a) no creature at all for God, though it be neuer so excellent: but that we beleue and confesse one only true, eternall, and infinite God, and that to him only we offer Sacrifice, and giue that singulare (b) and soueraigne honor which the Græcians call *Latria*.

And by meanes heereof it commeth to passe, that aboue (c) all things we honour, call vpon, and adore that soueraigne and eternall good, the most excellent, mightie, Maker, Redeemer, Saviour, one immortall God, who (d) is blessed aboue all things, the giuer of all grace and glory.

Deut. 12. 2. & 4. 15. & 18. 9. 1. Reg. 28. 3. Psal. 113. 12. Leuit. 19. 26. 31. & 20. 6. 27. Eccl. 34. 4. (a) Aug. *lib.* 10. *ciu. c.* 1. & *ep.* 49. 9. 3. (b) Aug. 1. 10. *ciu. c.* 1. & 4. & 1. 15. *con. Faust. c.* 9. & 1. 20. *cap.* 21. (c) 10. 4. 23. Rom. 10. 11.

COMMAVNDEMENTS.

10. 11. 1. Ioan. 4. 8. Mat. 4. 10. Luc. 4. 8. Esa. 43. 1. 1. Tim. 6. 13 (d) Rom. 9. 5. Psal. 83. 12.

8. How, and in what sort doe we besides Almighty God, honor and call vpon the Saints also?

OF Saintes, to wit, of all those that are sanctified and borne againe in Christ, our meaning is not to speake in this place, as S. Paul (a) doth often applie this name to all Christians: but those we meane, that haue obtained the true rewards of their holinesse in (b) heauen. Of whom the same S. Paul doth testifie: that (c) *by faith they ouercame Kingdomes, wrought Iustice, obtained Promises.* And these in very deed, are Saints, immaculate, without spotte and wrinckell, these are the most excellent members of the Church, and very choise instruments of Gods holy spirit, vnto whom no sinne or euill, can euer haue access. Which Saintes doe consist partly of Angelicall, partly of humane nature; Creatures certes of all most noble & blessed, to whom it is graunted to be replenished with those most excellent and eternall good things that are in heauen, and to liue alwaies in most perfite loue and friendship with (d) Christ our Lorde.

Therefore, by his fauour, both they are able to (e) vnderstande, what things are done amongst vs vpon earth: and becaule they are inflamed with an exceeding Charitie towards their brethren, though farre absent from them, they (f) are carefull of our saluation, they fauor vs, and

and doe wishe vs all manner of good. And they deale so much more feruentlie in our behalfe, by how much lesse cause they haue to be carefull for themselves: and by how much greater perfection of sincere (g) charity, and of all kinde of vertue agreeable vnto blessed Saints, they continually doe exercise.

Not without greate cause therefore, doe wee (b) reuerence these lightes of heauen, and nexte vnto God the fortresses and principall ornaments of the Church. Not without greate cause doe we esteeme, praise, imitate, and loue exceedingly these Saintes aboue all mortall men, though neuer so excellent. Not without greate cause, according to our small power, doe we exhibite great honor vnto them, being now aduanced to such and so great dignity. Finally, not without great cause, doe we according to Christian pietie, make sute vnto them, not that they may giue any thing as of themselves, but that they may pray with vs to God, the giuer of all goodnesse, and that they may be fauorable & effectuell intercessours, euen in their behalfe that haue deserued no good at all.

Which kinde of worship and inuocation, if it bee done rightly as it should: to witte, so as that supream (k) worshippe and honor due vnto Almighty God, which wee called Latria, may stand whole and persite: there is doubtlesse no inconvenience therein, neither is it (l) repugnant to holy Scripture, but is approued by many firme testimonies of the Church, and is very profitable.

And

And in that we doe in this manner with the Church honor and call vpon the Saints, it is so farre off from obscuring the glory (m) of Christ our Lord and Sauour, that it doth more set forth and aduance the same. For herein doth the most excellent vertue and glory of Christ our Redemer shine and shewe it selfe, in that he doth not only in himselfe, but in (n) his Saints also, appeare mighty, glorious and marueilous: in that he honoureth (o) them himselfe, and will haue them exceedingly (p) honored in heauen and in earth: also in that, that by them, and for their sakes (q) he giueth many thinges, and spareth oftentimes the vnderferuing. For it is well knowne that Abraham, (r) Isaac, Iacob, Dauid, Hieremie, are reade to haue profited the liuing, though they themselves were departed before.

Whereupon, the fathers (s) when they speake of the Saints, they often call them our fauorers, intercessors, and Patrones. And not without cause doubtlesse: forasmuch as the faithfull suffrages of the Saints, when they are humbly and deuoutlie desired in the name of Christ, are knowne by experience, to haue done good to many.

For which cause (t) the Vigilantians were long since condemned, who defraud the saints & their holy (u) Relickes of their honours, which the true Catholike Church hath alwaies giuen vnto them.

Neither must we giue eare vnto malicious cauillers, who doe falselie affirme, that the honour due

due vnto God, is by this meanes translated (x) vnto men: that Saints are adored for Gods: that creatures are by Catholikes, made equal vnto the Creatour. For, that it is nothing so, both many other thinges doe conuince, and amongst the rest that olde and solemne supplication, called the Litanie, doth testifie: where God and the diuine persons are worshiped and inuocated, first of all, and in a farre more high and excellent manner, than the Saintes (y) or all the orders of Saintes together.

Hereupon also were those feasts of Saintes instituted, which Sainte Augustine writing against Fauſtus the Manichee (z) defendeth in this manner: The Christian people, saith he, dothe celebrate the memories of Martyrs with a religious solemnity, that they may both stirre themselues vp to the following of their steppes; and also be made partakers of their merites, and holpen by their prayers.

(a) Rom. 1.7.2. Cor. 1.1. Phil. 4.22. Col. 1.1. Philem. 7. (b) Apoc. 7.9. (c) Heb. 11.33. Eph. 5.27. Apo. 5.8. & 7.9. & 21.2. & 22.3. Eph. 4.30. 1. Cor. 6.19. (d) Phi. 1.23. 2. Cor. 5.16. Gregor. 4. mor. c.32. Niss. de S. Ephr. & Ephrem. l.1. comp. c. vlt. (e) Greg. lib. 12. mor. cap. 13. & lib. 4. dial. c.33. Aug. de cura pro mort. c.15. & 16. Orig. lib. 8. con. Cels. 4. Reg. 5.26. & 6.9. 1. Cor. 14.25. (f) Dan. 10.12. Mat. 18.10. Heb. 1.14. Tob. 12.12. Luc. 15.7. Act. 5.19. & 12.7. Apoc. 5.8. & 8.3. Cypr. de mort. Naz. orat. 19. (g) Hier. in vigil. c.2.3. Bern. in vig. Pet. & Pau. & serm. 2. in festo eorundem. & ser. 2. de S. Vlt. (h) Dam.

(h) Dam. l. 4. ca. 16. (i) Bas. in 40. Mart. & in Maman-tem. Naz. ora. 18. in Cypr. 21. in Ath. & 20. in Bas. Nyss. de San. Eph. Chrys. in ser. de catenis S. Petri. Amb. de vid. & de fid. resur. & in c.22. Luc. Chrys. ho. 66. ad pop. Ephr. de laud. Mart. Hier. in epit. Paula ep. 27. c.1. 7.14. Aug. de cura pro mort. c. 4. & l.7. con. Don. c.1. Ber. ser. 66. in cant. Theod. l.8. Greg. aff. & in Philoth. Prud. in lib. peri steph. 7. sinod. Act. 6. vide etiam supra in salutationem Angelicam. Gen. 48.16. Job. 5.1. Gen. 32.26. Ose. 12.4. Zach. 1.12. Hier. 15.1. (k) Aug. lib. 10. ciu. c.1. & lib. 20. cont. Faust. ca. 21. & lib. 8. ciu. cap. 27. (l) Rom. 15.30. Heb. 13.18. Ephes. 6.18. Col. 4.2. 1. Thes. 5.25. 2. Thes. 3.1. Luc. 7.3. Job. 42.8. (m) Conc. Trid. sess. 25. (n) Ps. 67.36. Ioan. 14.12. (o) Io. 12.26. Mat. 19.28. Luc. 19.17. Ap. 2.26. & 3.21. & 5.10. (p) Psal. 138.17. (q) Chry. ho. 2 in Psal. 50. & ho. 27. in Mat. & 42. in Gen. & ser. de virt. & vit. (r) Gen. 26.3.24. Ex. 32.13. 3. Reg. 11.12.32.34.36 & 15.4. Esa. 7.35. 4. Reg. 8.19. & 19.34. & 20.6 & 2. Mac. 5.12. (s) Amb. de vid. & in ca. 21. Luc. Leo. ser. 1. & 2. de Pet. & Pau. & ser. de anniuers. Paulin. ad Cyth. & de B. Felice Maxim. de Tau. Mar. Bas. in 40. Mar. Aug. qu. 108. in Exod. Euseb. de prap. lib. 13. cap. 7. (t) Hier. con. Vig. ca. 2. & seq. & epist. 53. adu. Ripar. & in ca. 65. Esa. & 2. Sin. Nic. & Gangren. (u) 4. Reg. 13.21. Eccl. 48.14. Aug. 22. ciu. cap. 8. Dam. lib. 4. cap. 16. Bas. in Psal. 115. Chrys. in Iuuent. & Max. & in Bab. & ser. de catenis Petri. Amb. ep. 85. & ser. 91. & 93. Naz. Iamb. 18. Conc. Trid. sess. 25. Act. 19.12. & 5.15. Luc. 8.44. Mat. 14.36. (x) Gen. 19.1. & 23.7. & 33.3.6. et 42.7. Ios. 5.14.1. Reg. 20.41. et 25.23.4. Reg. 2.15.1. Par. 29.20. (y) Ber. ser. de

ser. de 4. Modis orandi Victo. l. 3. de persecutione Wand. (2) Lib. 20. cont. Fau. ca. 21. & in Ps. 88. Conc. 3. & ser. 47. de sanctis. Ber. in Vig. Pet. Pau. Isid. lib. 1. de off. ca. 34. & 35.

9. *Is the receiued vse of the images of Christ and his Saintes, contrary to this first commaundements?*

NO surely: for we doe not, as the Heathens are wonte, worshipec images, stockes, and stones, as if they were certaine (a) Goddes (for that is specially prohibited in this commaundement :) but after a Christian maner, and with a deuoute minde, we doe there honour Christ himselfe and his Saintes, where they are represented (b) vnto vs, by their images set before vs.

So doth the Church (c) both of olde, and of this present time teach with one consent, commending vnto vs the deuoute and reuerend images: the vse of which we haue receiued as commended vnto vs, by Apostolicall tradition; and we retaine as approued by a most holy general Councell of Fathers. Yea God himselfe appointed to the auncient Sinagog (d) their peculiar images.

For which cause was condemned the (e) error of the Iconoclastes, or Images breakers, as they that made no difference betweene the likenesses of the Goddes, and the Images of Christe and his Saintes, nor had any consideration of the time of grace, or the new lawe, wherein God himselfe being made man, hath put on vpon himselfe his owne Image and likenes (f) which he created in the

the beginning, & hath represented himselfe vnto vs in the same. And it is not only an absurde error, but also a moste wicked madnes (g) of those that doe cast out of Sacred places the holy Images, and amongst them also the Crosse of our Lorde, and with sacrilegious handes, pull downe in a manner all the holy thinges they can.

Bar. 6. 25. 38. Deut. 4. 15. & 5. 8. Psal. 113. 12. & 134. 15. Sap. 14. 1. 21. 1. Cor. 10. 7. & 8. 4. (a) Leu. 26. 1. Tert. l. 2. cont. Mar. cap. 22. (b) Bas. de spir. sanc. c. 18. Damasc. lib. 4. cap. 17. Athan. ser. 4. cont. Arrian. (c) 7. Sinod. & 8. Sinod. cap. 3. Aug. lib. 1. de consen. Euang. c. 10. Dam. in vita Silu. Ath. de pass. imag. cap. 4. Greg. l. 9. ep. 9. & li. 7. indict. 2. ep. 53. & 109. Damasc. l. 4. c. 17. Euseb. l. 7. hist. c. 14. Soz. l. 5. c. 20. Niceph. lib. 2. c. 7. & 43. & lib. 6. cap. 16. Nicetas de imperio Manuelis lib. 3. Ionas Aurel. de imag. cultu. Damasc. in tribus orationibus de imagi (d) Exod. 25. 24. & 37. 8. Num. 7. 89. & 21. 8. 3. Reg. 6. 23. (e) 2. Sinod. Nic. Act. 7. & Syn. 8. c. 7. Niceph. lib. 16. cap. 27. Greg. l. 9. ep. 9. Trid. sess. 25. (f) Gen. 1. 26. Phil. 2. 7. (g) Paul. Diacon. lib. 6. de gestis longob. c. 14. & lib. vlt. de gestis Roman. in fine Ioan. Parr. Hier. in vita Damasc.

10. *What is prescribed vnto vs by the second commaundement?*

IT forbiddeth the abuse and irreuerence of Gods holy name, which is committed by Perjurours, Blasphemours, and those that rashlie sweare (a) by God, by the Saintes, or other holy thinges,

thinges, against that saying, *(b) Doe not sweare: let your talke be yea yea, and no no.*

* Then it requireth, that according to the right vse of the tongue, wee exhibite greate reuerence to Gods holy name, we kepe our othes, we breake not our vowes made to God and his Church; finally, that we handle the *(c)* holy word of God with reuerence.

Ex. 20. 7. Leu. 19. 12. & 5. 1. Eccl. 23. 8. & 27. 15. Zach. 5. 2. & 8. 17. Leu. 24. 14. Mat. 5. 34. *(a)* 8. Toler. can. 2. *(b)* Mat. 5. 37. Iac. 5. 12. * Psal. 33. 2. Ier. 4. 1. Psal. 34. 5. & 49. 14. & 75. 12. Eccle. 5. 3. 1. Tim. 5. 12. Deut. 23. 21. *(c)* Psal. 49. 16. 2. Cor. 2. 17. & 4. 2. Trid. Sess. 4.

11. What are wee bound vnto by the thirde commandement?

IT requireth, that we spende in good workes the Sabothe or festiuall day obserued in the Church. And therefore it willet that our mindes be then present and voide of cares, freely disposing it selfe, to yeeld interieur and exterior honour vnto God, in faith, hope, and charity. It willet vs, that without all lets and incombrances, we meditate of Godds benefites, we be occupied about holy thinges, we pray and honour almightie God, both priuately and publikely with others *(a)* in spirite and truth.

It forbiddeth to labour on holy daies, to spend any time in handicraftes, and to vse prophane occupations,

cupations, to the intent certes that we may attend to a holy repose in going to Church, and hearing Masse, the publike sacrifice of the Church, and the ordinary Sermon, accordingly as godlie deuoute persons haue alwaies accustomed to keepe this commandement.

Exod. 20. 8. & 31. 13. Deut. 5. 12. Leu. 23. 2. Hier. 17. 21. Esa. 56. 4. Ap. 1. 10. Act. 20. 7. 1. Cor. 16. 2. Aug. ad Iam. ep. 119. c. 12. & 13. & ep. 181. ca. 1. & serm. 154. de temp. Leo ep. 81. cap. 1. *(a)* Io. 4. 23. Deut. 5. 12. Num. 15. 32. Leu. 23. 2. Ignat. ad Philip. Leo ser. 3. de quadrag. Greg. l. 11. ep. 3. Hier. in c. 4. ad Gal. Aug. cont. Adim. c. 16. & ser. 251. de temp. Conc. Mog. c. 36. & 2. Matisc. c. 1. Agathen. c. 21. & 47.

12. What is the summe of these three commandements?

THese three first Commaundements which appertaine to the first *(a)* Table, do instructe and teach vs how we may geue true honour vnto God: to wit, interieur and exterior: with harte, and deed: in priuate and in publike.

The other seuen hereafter following, are called preceptes of the seconde Table, added to this end, to explicate our duerie towards our neighbour.

(a) August. quast. 71. in Exo. & in Ps. 32. Conc. 2. see the annotation in the 5. section before.

13. What

13. *What is proposed and enioyned in the fourth commaundement?*

Here, are children taught what duty they owe to their Parents, by whose means they came into this world, and by whose labour they are honestly brought vp. Also subiects (a) are taught to performe their duty to their Superiours: that is to say, to all that are supereminent in some dignity and power, whether it be in Ciuill or Ecclesiasticall gouernment.

And both they vnto theire Parentes, and these vnto their Superiours, doe owe both interiour & (b) exteriour reuerence and obseruance, (c) succour also and obedience.

Furthermore, we are forbidden any kinde of way to offend (d) or grieue any such persons of high calling or authority, be it by worde, deede, or any manner of signe.

Deut. 5. 16. Col. 3. 20. Eph. 6. 1. Eccl. 3. 1. 5. Prou. 23. 23. Tob. 4. 3. (a) Rom. 13. 1. Heb. 13. 7. Tit. 3. 1. & 2. 9. 1. Tim. 2. 1. & 6. 1. 1. Pet. 2. 13. & 5. 5. Eph. 6. 5. Col. 3. 22. (b) Leu. 19. 32. 1. Pet. 2. 13. Gen. 43. 26. 1. Tim. 6. 1. Eccl. 4. 7. Aft. 10. 25. (c) 1. Tim. 5. 17. 1. Cor. 9. 7. Mat. 10. 9. & 22. 21. Luc. 10. 7. Amb. lib. 5. hexam. c. 16. (d) Matth. 15. 3. Heb. 13. 17. Ex. 21. 15. & 22. 28. Leu. 20. 9. Deut. 21. 18. & 27. 16. Pr. 20. 20. & 28. 24. & 30. 11. 17. Eccl. 3. 14.

14. *What*

14. *What importeth the fifth Commaundement?*

IT doth not only prohibite all external slaughter and violence, that may preiudice the body and life of our neighbour: but also curreth off anger, hatred, rancour, indignation, desire of reuenge, and all other internal affectes, tendinge any waies towards the hurte of our neighbour.

It requireth meekenesse (a) of minde, ciuility, clemency, courtesy, and beneficence: that is to say, that we doe easely forget iniuries, and doe not couet reuengement, but that we pardon one another all offences, as God in Christ hath (b) pardoned vs.

Gen. 9. 5. Leuit. 24. 17. & 19. 16. Deut. 5. 17. Ex. 20. 13. & 21. 12. Mat. 5. 21. Ia. 2. 11. 1. Io. 3. 15. Ephes. 4. 26. 31. Col. 3. 8. Psal. 4. 5. Ro. 12. 17. 19. Deut. 32. 35. Ecc. 28. 1. Heb. 10. 30. & 12. 15. (a) Eph. 4. 1. Col. 3. 12. Rom. 12. 14. 17. 1. Pet. 3. 8. Ephes. 6. 9. Phil. 4. 7. Mat. 6. 14. & 5. 38. & 18. 21. 33. Luc. 6. 37. Mar. 11. 25. Prou. 24. 29. (b) Ephes. 4. 23.

15. *What hath the sixth Commandement?*

IT forbiddeth fornication, aduoutrie, and all vnlawfull copulation, and vncleane volupuousnes whatsoever.

Moreouer, it will haue occasions eschued and cut off, which doe prouoke & cherishe the lustes of the fleshe, as filthie (a) speeches, dishonest songes,

F

songes, and vnchast gestures.

Contrariwise it requireth fidelity (*b*) in wedlocke, also all manner of puritie, both of minde in our (*c*) thoughtes, and desires; and of (*d*) body, in the tongue, face, eies, eares, and touching, finally in all exteriour shew and behauiour: that whether we liue in priuate or abroad with others, we not only auoyd all signe of riote, voluptruousnes and intemperancy, but also diligently practise modesty, frugality, and continency.

* *Leuit.* 20. 10. 22. & 19. 29. *Deut.* 22. 20. & 23. 17. *Mat.* 5. 28. *Eccl.* 4. 1. 21. 27. *1. Cor.* 6. 9. 5. *Ephes.* 4. 18. & 5. 3. *Pro.* 6. 24. *Iud.* 4. 7. 32. (*a*) *Col.* 3. 5. 8. *Ephes.* 5. 3. 2. *Pet.* 2. 6. 10. 12. (*b*) *1. Thes.* 4. 4. *Heb.* 13. 4. *Tob.* 4. 6. *1. Cor.* 7. 3. 10. (*c*) *Tob.* 3. 16. *Mat.* 15. 18. *Dan.* 13. 8. 56. (*d*) *1. Tim.* 5. 11. *Eccl.* 9. 3. *Iob.* 31. 1. 11. *Pro.* 6. 24. *Gen.* 9. 22. *Deut.* 25. 11. *Gen.* 38. 9. *1. Tim.* 2. 8. *1. Pet.* 3. 1. *Esa.* 3. 16. *Amos* 6. 4. *Iac.* 5. 1. 5. *Rom.* 13. 12. *Ezech.* 16. 48. *1. Tim.* 5. 6. 22.

16. What are we taught in the seventh commandment?

IT forbiddeth all vnlawfull handling, and vsurpation of an other mans goodes, by thefte, robbery, simony, vsury, vniust lucre, cosenage, and any other contracts, wherby brotherly charity is hurte, and our neighbour by craftie circumuented. * On the contrary part this precept requireth that in all busines and trafique whatsoever, iustice be kepte inuiolate, and that the profite of our

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our neighbour when occasion serueth, by al manner of meanes or helpe of our part be aduanced.

Leu. 19. 11. 13. 35. 15. *Eph.* 4. 28. *1. Cor.* 6. 7. *Luc.* 6. 34. *Ast.* 8. 18. 4. *Reg.* 5. 20. *Deut.* 25. 13. *Prou.* 11. 1. & 20. 10. *Eccl.* 10. 6. 8. *1. Thes.* 4. 6. *. *Psal.* 14. 1. *Luc.* 6. 30. *Ezec.* 18. 5. 7. 8. 12. 17. *Rom.* 13. 7. *Mat.* 5. 40.

17. What is comprehended in the eighth commandment?

WE are by it prohibited to beare false and deceitfull witnesse against any man, & any way to subuert in iudgement the cause of our neighbor, yea or out of iudgement to hurt his good name: which doubtles is done by all whisperers, detractors, railers, false accusers, and flatterers. Breeflie all tying, and abuse of the tongue against our neighbour is here forbidden.

We are withall taught to speake well and fauourably of our neighbour, to wit for his defence and profite, without any colour, dissimulation or deceit.

Leu. 19. 11. 13. *Ex.* 23. 1. 6. *Deut.* 5. 19. & 16. 18. & 19. 15. & 27. 19. *Pro.* 12. 17. & 4. 24. & 24. 21. & 25. 18. *Iacob.* 4. 11. *1. Pet.* 2. 1. *Ephes.* 4. 25. *Pro.* 17. 4. 7. 9. 15. & 18. 6. & 19. 5. *Ro.* 1. 29. *Psal.* 5. 7. 10. *Apoc.* 2. 1. 8. 27. & 22. 15. *Iac.* 3. 2. 14. *Mat.* 12. 35. *Col.* 3. 8. 16. *Ephes.* 4. 29. *Pro.* 15. 1. 4. 7. *Eccl.* 6. 1. 5.

18. *The two last commandementes What doe they containe?*

They forbid all concupiscence of an other mans wife or goodes: that we do not only abstaine from other mens wiues, vnlawfull trafficke, and open manifest wrong, but also that we do not so much as in wil or desire, hurte, or deliberate to hurt any man.

These two precepts therfore, require the sinceritie and beneuolence of our harte towards all men to be found and perfite, that whatsoeuer is for the commodity and health of our neighbour, we doe wishe from our harte, and doe not at any time consent to couetousnesse, with the least injury that maie bee to another man.

Deut. 5. 20. Eccl. 25. 28. Mat. 5. 28. Rom. 13. 9. 1. Thes. 4. 3. Iac. 1. 14. Esa. 1. 23. Eccl. 5. 1 & 8. 30. Psal. 25. & 61. 11. Act. 20. 33. Iob 31. 1. 11. 1. Cor. 10. 24. Tob. 9. 9. & 10. 11. Gen. 24. 59. 1. Tim. 6. 9.

19. *To what ende are all the ten commandementes to be referred?*

TO charity, two sortes wherof those two (a) Tables, wherin by the finger of God these commandements were engrauen, doe commend vnto vs. For the commandements of the first Table; doe teachevs that which belongeth to the loue of God: and those of the second; that which

which appertaineth to the loue of our neighbour.

Therefore of these ten, the two first doe cause thus much, that we doe speciall ye auoide those vices which are moste repugnant to the seruice & honour of God: as Idolatrie, and periurie.

Then doth the thirde commandement admonish vs, that we yelde vnto him in most faithfull manner true and pure seruice & honour in harte, worde, and deede. Which surely when it is well obserued, no doubt but than God onely is in all thinges, and aboue all thinges, loued and honoured.

Now, the summe of the precepts, that belong to the loue of our neighbour, standeth euē in this one point. *That (b) which of another thou batest to be done vnto thee, see that not at any time thou doe it to another.* To which doth answer that speech of Christ: *(c) All things whatsoeuer you will that men doe to you, doe you also to them: for this is the law and the Prophetes.*

(a) Exod. 32. 15. & 34. 1. (b) Tob. 4. 16. (c) Mat. 7. 12. Luc. 6. 31.

20. *Which are the duties and argumentes of brotherly charitie?*

OF these Saint Paul discourses in this manner. *Charitie is patient, is benigne: Charitie enuieth not, dealeth not perversly, is not puffed vp, is not ambitious, seeketh not her owne, is not prouoked to anger, thincketh not euill, reioiseth not vpon iniquitie, but reioiseth with the trueth:*

suffereth all thinges, beleueth all thinges, hopeth all thinges, beareth all thinges.

And Christ, to the intente hee mighte exhibite himselfe vnto vs, a patterne of true and perfite charitie, in that last supper, which hee wonderfullie seasoned with excellent tokens of his charitie, saied very earnestlie: *A new (a) commandment I giue you, that you loue one another, as I haue loued you, that you also loue one another.* And againe: *This is (b) my precept, that you loue one another, as I haue loued you.* Which surely is of so greate importance, that Saint Paul affirmeth: *That (c) he that loueth his neighbour hath fulfilled the law.*

Therefore that we may conclude this place of charity with an Oracle of God himselfe, it is thus written: *(d) Choose life, that both thou maiest lue, and thy seed: And loue thy Lord thy God: And obey his voice, and cleaue vnto him. For he is thy life, and the length of thy daies.* Then that no man may doubt but that the Euangelicall doctrine of Christ doth herein accord with the lawe, let vs remember that Christ himselfe did say: *If (e) thou wilt enter into life keepe the commandementes.* And in another place hauing commended vnto vs the preceptes and workes of charitie, he also annexeth these wordes: *This (f) doe and thou shalt lue. (g) For not the bearers of the lawe are iuste with God, but the doers of the lawe shal be iustified.*

Of these doers were (h) Abel, Noe, Abraham, Zacharie, whom the Scripture testifieth to haue beniuft, before God: as those that loued God & their

their neighbour in worke and in trueth.

Wherefore Dauid not the least amongst them, glorieng after a holy manner, singeth thus: *I haue (i) runne the way of thy commandementes, when thou hast dilated my harte: I (k) haue loued, I haue obserued, I haue kept thy commandementes, and thy testimonies: in (l) keeping them much retribution: (m) accursed are they that decline from thy commandementes.*

1. Cor. 13. 4. Greg. lib. 10. mor. cap. 8. Ioan. 13. 1. Luc. 22. 15. (a) Io. 13. 34. (b) Io. 15. 12. (c) Ro. 13. 11. (d) Deut. 30. 20. (e) Mat. 19. 17. (f) Luc. 10. 28. (g) Ro. 2. 13. (h) Gen. 6. 9. & 7. 1. & in oratione Manassis. Sap. 10. 4. Mat. 23. 35. & 1. 19. Iob. 13. 18. Luc. 1. 6. & 2. 25. Iac. 2. 21. (i) Psal. 118. 32. (k) Psal. 118. 47. 48. 51. 55. 101. 102. 110. 113. 127. 128. 157. 159. 163. 167. 168. (l) Psal. 18. 12. (m) Psal. 118. 21.

OF THE PRECEPTS OF the Church.

1. Are there any other commandementes to be obserued by Christians besides these ten?

THere are doubtles: for asmuch as our (a) Law-maker and (b) maister Christ hath not only taught the ten commandementes (c) of the Lawe, but hath also commaunded in general, all those thinges that doe concerne the yeelding of obedience vnto Apostolicall and Ecclesiasticall commaundementes. To this ende are those speeches

ches of the Gospell: (d) *As my Father hath sent mee, I also doe send you. He (e) that heareth you, heareth me: and hee that despiseth you, despiseth mee. If (f) hee will not heare them, tell the Church: and if he wil not heare the Church; let him bee to thee as the Heathen and the Publican;* in which places, Christ attributeth & willet to be attributed, the chiefe and last iudgment vnto the Church, that (g) is to say, to the Prelates and Gouvernours of the Church, as (b) S. Chrysostome doth interpret, and the wordes of the Gospell immediatelie following, doe declare and conuince.

For which cause it is not in vaine written of the Apostle Saint Paul. He (i) *walked through Syria and Cilicia, confirming the Churches: commaunding them to keepe the precepts of the Apostles and the Auncients.*

(a) *Iac. 4. 12. (b) Mat. 23. 8. (c) Mat. 19. 17. (d) Io. 20. 21. & 17. 18. (e) Luc. 10. 16. (f) Mat. 18. 17. (g) 3. Reg. 8. 14. (h) Hom 61. in Mat & Bas. c. 30. constit. monast. Theophyl. & Eutim. in c. 18. Mat. (i) Act. 15. 42. & 16. 4.*

2. *What then are the precepts of the Apostles and Auncients which S. Paul would haue vs to keepe?*

Saint Denis Areopagite, Scoller of S. Paul (a) affirmeth, that they are of two sortes: to witte, partly written, & partly written. To both kindes doth belong that which S. Iohn the Euan-
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gelist saith: He (b) *that knoweth God, heareth vs. He that is not of God heareth vs not. In this we knowe the spirit of trueth, and the spirit of errour.*

And surely the first kinde which is committed to letters, and standeth in written Lawes, is apparant enough: for that it consisteth of those bookes that are Canonically.

But the latter consisteth in those precepts & ordinances, which are comprehended vnder this one name of Traditions, and vually so called by the (c) Fathers. For they are not kept in writing, as the former, but deliuered by word of mouth, and as it were by hand from our Auncestors surrendered ouer vnto vs, and commended vnto the Church.

(a) *Eccl. Hier. cap. 1. Bas. de spir. Sanct. c. 27. Euseb. lib. 1. demonstr. c. 8. Epiph. her. 61. contra Apostolicos Terr. decor. mil. c. 3. & 4. (b) 1. Io. 4. 6. (c) Cyprian. de ablu. ped. Hiero. cont. Lucif. c. 4. Chrysost. in 2. ad Thes. hom. 4.*

3. *Are both these kindes of precepts necessarie to be obserued?*

They are doubtlesse, if wee will followe the doctrine of Saint Paul, giuing vs this charge: *Stand, (a) and hold the Traditions which you haue learned, whether it be by Worde, or by our Epistle.* Whereupon he in this respect commendeth the Corinthians, because they did diligently keepe the preceptes of the (b) Apostles, which they had already

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already by word of mouth received. Then he warneth the Theſſalonians, that they withdrawe themſelves from euerie (c) brother walking inordinately, and not according to the Tradition received from the Apoſtles.

And this is that which the holy Counſaile of Nice cōſonant to (d) diuine Scripture, hath expreſſed in ſo plaine termes. It behoueth vs to oblerue with one conſent and inuiolably, Eccleſiaſticall Traditions; whether they by writing, or by cuſtome beereained in the Church. And we (e) read in S. Cypriā that, that is of no leſſe force which the Apoſtles, by the inſpiration of the holy Ghoſt haue deliuered, then that which Chriſt him ſelfe hath deliuered. For as (f) the holie Ghoſt, and Chriſt haue one & the ſame God-head: ſo is the authoritie and power of them both, equall in their ſacred ordinances.

(a) 2. Theſ. 2. 15. & *ibid.* Chryſoſt. & Theophylact.

(b) 1. Cor. 11. 2. (c) 2. Theſ. 3. 6. (d) 2. Nicen. act. 7. & 8. Sinod. c. 1. (e) *De ablut. pedum.* (f) *Ibidem.*

4. How maie wee knowe which are Apoſtolicall & approved Traditions in the Church?

OF theſe S. Auſten hath (a) preſcribed vs a rule worthy to be noted, ſaying; Thoſe things that we keep not written, but deliuered, which are certainly obſerued all the world ouer, it is vnderſtoode that they are holden as commended and ordeined, ether by the Apoſtles them ſelues,

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ſelues, or by general Countells, whoſe authority in the Church is moſt hoſesome. So the ſame holy Doctour diſcourſing againſt the (b) Donatiſtes, yea euen againſt all Hereticks, admoniſheth this very ſeriouſly; looke what the vniuerſall church holdeth, which by counſels hath not bin decreed, and yet euer hath bin vſed, it is very wel beleueed, that by no other meanes, than by the authority of the Apoſtle themſelves it hath bin deliuered.

And Leo (c) the great agreeing hereunto, ſaith. It is not at all to be doubted, but that whatſoeuer is holden in the Church as a cuſtome of deuotion, it proceedeth from Apoſtolicall Tradition, and of the Doctrin of the holy Ghoſt.

(a) *In Epist. 118. ad Ian. cap. 1.* (b) *Lib. 4. c. 24. & lib. 2. cap. 7. & lib. 5. cap. 23.* (c) *Ser. 2. de Ieiunio Pentecoſtes.*

5. What are thoſe Apoſtolicall Traditions which Chriſtians muſt obſerue?

There are ſufficient ſtore of examples extant amongeſt the Fathers, & ſuch of the Fathers, as aboue a thouſande yeares ſince deſerued publicke credit. By Tradition, Origen (a) & (b) S. Auſten, doe teach that Infants are to be baptiſed. S. Denis (c) and (d) Tertullian do ſhew, that prayers and oblations ought to be made at the Altar for them that are departed.

Hereupon S. Hierome (e) and (f) Epiphanius doe

doe plainly affirme that the set fasts of the church, especially that of LENTE, are to be obserued. So in like maner doth Saint Ambrose (g) and (h) Saint Chrysostome auouche the dignitie of thole things, that are solemnely prosecuted in the holy office of the Masse.

Then besides (i) Damascen, the Fathers that the second Nicen Councell doth (k) cite, doe witnes by the same reason, that the Images of Christ and his Saintes are to be reuerenced.

Finally to omit all others; that great and holy (l) doctour Saint Basil affirmeth, that the sacred Chrisme & other solemne ceremonies vsed in the most holy Sacramentes, are holden vpon traditiō.

And the same Sainte addeth (m) further. If we doe once attempt to refuse the ordinances & customes that are not written, as thinges of small moment and importance: we shall couertly, & by little & little, fall to disproue the very ratified sentences of the Gospell, or rather wee shall bring the preaching thereof to a bare name. But I, (n) saith he, doe thinke it Apostolical, to sticke to those Traditions also that are not written.

(a) in c. 6. ep ad Ro. (b) l. 10. de Gen. ad lit. c. 23. & con. Don. lib. 4. c. 24. (c) de Eccl. hier. c. 7. (a) in exhor. ad castit. c. 11. & de cor. mil. c. 3. & demonog. c. 10. (e) ad Marcell. ep. 54. cont. erro. Montani. (f) harefi. 75. Acrij. (g) in officio Mediolan. (h) in Liturgia. (i) l. 4. c. 17. & in orat. de Imag. (k) Act. 6. tom. 4. & act. 7. (l) l. de spir. sanct. c. 27. (m) Ibidem. (n) c. 19. eiusd. lib.

6. How much at this day doe men erre and goe astray about Apostolical and Ecclesiasticall Traditions?

VERY much no doubt; whilest many do despise them, others neglecte them, or at the least, make no more account of them, then of the statutes of (a) ciuill Magistrates: and faine them to be decrees of men, which may bee obserued & broken at a mans pleasure, as being to very litle, or no profite at all: calling them thinges indifferent.

Some there are, who will haue all manner of Traditions of like moment: and so they doe shamefullie confound certaine places of Scripture, as though there were no difference between (b) Pharisaicall Traditions, and Apostolicall; betweene (c) Iudaicall, and (d) Ecclesiasticall, betweene priuate and particular Traditions, and (e) those which being receiued by the consent of the whole Church, and approued so many ages together, by the common custome of deuout persons, and as it were by hande deliuered ouer vnto vs: are found in a maner all the world over. (a) Rom. 13. 1. (b) Matt. 15. 9. (c) Col. 2. 8. 10. Mar. 7. 3. (d) 2. Thes. 2. 15. Act. 15. 42. & 16. 4. (e) Aug. ep. ad Ian. 118. cap. 1. & 2. epist. 86. ad Casul.

7. *What is to be thought of such as reiect, and make no account of the Traditions of the Church?*

THese doth the word of God reprove and condemne: when it appointeth Traditions to be (a) obserued; & commandeth vs to (b) heare the Church; and to keepe the (c) precepts of the Apostles and Auncients. It is the worde of God that maketh vs subiecte to Magistrates, both (d) Ciuil and (e) Ecclesiasticall, to the modest, and also to the (f) wai-warde, for (g) conscience sake: It will haue vs giue both great (h) reuerence and obedience vnto their Lawes. (i) *Obay faith it, your prelates and be subiect vnto them.* (k) *All things that they shall say to you, obserue yee, and doe yee, but according to their workes do yee not.* Wherefore, these fellowes doe not only despise men, but God (l) himselfe most gracious and mightye, whom they shoulde heare and reuerence in the (m) Apostles and their (n) successours. Therefore they doe manifestlie resist the worde of God, whilest they resist the power and ordinance of God, and purchase damnation vnto themselves thereby, if we beleene (o) S. Paul.

Vndoubtedly this is the very ordinance of God himselfe, which cannot be abolished by any authoritie of man, that by certaine Lawes, & those partly written, which the Tradition of the (p) Apostles commendeth vnto vs: the Church

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be gouerned, true Doctrine preserued, Religion defended, Concorde nourished, Discipline kept and obserued.

(a) 2. Theff. 2. 15. 1. Cor. 11. 2. (b) Mat. 18. 27. (c) Act. 15. 42. & 16. 4. (d) Rom. 13. 1. Matt. 22. 21. (e) Matt. 23. 2. Luc. 10. 16. (f) 1. Pet. 2. 13. (g) Rom. 13. 5. (h) Tit. 3. 1. (i) Heb. 13. 17. (k) Mat. 23. 2. (l) 1. Theff. 4. 8. 1. Cor. 14. 37. (m) 1oa. 20. 21. & 17. 18. & Luc. 10. 16. (n) Cyprian. epist. 69. ad Flor. Bas. cap. 23. constitut. mon. (o) Rom. 13. 2. (p) Bas. de Spir. Sanct. cap. 27. Aug. lib. 4. cont. Dona. cap. 24. & 1. 2. c. 7. & lib. 5. cap. 23. & 26. Epiph. heresi. 55. Euseb. l. 3. histo. c. 30.

8. *What hath the iudgement of the Fathers beene about this matter?*

ORigen, a famous and verie auncient author, hath written in these wordes. Euerie such one is of vs to bee accounted an (a) Hereticke, that professeth him selfe to beleue Christ; and beleueth other-waies of the trueth of Christian faith, than hath the definition of the Churches Tradition. And the same in an other place. That, (b) only is to be thought the truth, faith he; which in no pointe disagreeeth from the Tradition of the Church. And it is the speech of S. Hierome: I doe (c) thinke it good to admonishe thee, that the customes of the Church, especially those that are not against faith, are so to be obserued, as they were deliuered from our auncestors.

And S. Augustine (d) teacheth in this manner:

If

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If the authoritie of diuine scripture doe prescribe any thing; there is no doubt, but that we ought so to doe, as we haue read: and so in like maner if the Church doe vse any thing through out the worlde, for to dispute, that a man ought not so to doe, were a part of most insolent madnesse. And againe the same: In (e) those matters wherein the worde of God hath set downe no certainty, the custome of Gods people, or the decrees of our Auncestours are to be holden as a lawe. And as the transgressours (f) of diuine lawes, so also the contemners of the Churches customes are to be restrained.

Finally Tertullian a most learned and auncient writer of the Church, in one whole booke together disputeth (g) against those, that doe admitte nothing that is not expressly set downe in the Scripture, and he contendeth very earnestly, that there be certaine vnwritten Traditions and obseruations of the Church, which none can take exceptions against, but heretikes only. But, *If any man seeme to be contentious, (that we may see (b) S. Pauls words) We haue no such custome, nor the Church of God.*

(a) In cap. 3. ep. ad Tit. teste Pamphilo in apol. pro Origen. Iren. l. 4. c. 43. (b) L. I. Periar. in Proæmio. (c) ad Lucinum ep. 28. (d) ep. 118. cap. 5. (e) ad Casul. ep. 86. (f) Distinct. 11. cap. in his. (g) Lib. de prasc. (h) 1. Cor. 11. 16.

9. I pray

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9. I pray you then What is the Church?

THe Church is the whole multitude of all those that professe the faith and doctrine of Christ, which Christ the Prince of Pastors, committed both vnto S. Peter the Apostle, and also to his (a) successours to be fedde & governed.

And therefore all Heretikes and Schismatickes, doe not deserue the name of a Church, but do (b) falsely arrogate the same vnto themselves: who although they seeme to professe the faith & doctrine of Christ: yet they refuse to be the sheep of the high Pastour & Bishop which Christ hath made chiefe gouernor ouer the sheepfold of the Church in his owne steed, and hath by perpetuall (c) succession in the Romaine Church continually presertned.

This Chaire of S. Peter, this primacy of the Church, whosoever doth deny & oppugne: first, they doe not vnderstand the large promises of Christ, * made vnto S. Peter, and the mysticall keies of the kingdome of heauen deliuered to him only, and many other thinges written of Saint Peter the (d) Prince, the mouthe and head of the Apostles. Then they doe manifestly breake the peace & certaine order of the Church, which without an high Bishop and his supereminent auctoritie, can neither be well gouerned nor kept long in vnitie, nor holde that sounde strength that is necessarie to beare out the violence of hel gates.

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Lastly

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Lastly they doe impudentlye discredite the Fathers, and their counsels and writings, consenting all together about this manifest (e) note of the Church, yea and the consonant voice of all Christianitie.

This Church and Her dignitie acknowledge Saint Hierome; whose (f) words are theset He that is ioined to Peters chaire, is mine. Optatus of (g) Africke hath acknowledged her; who witnesseth that among the true notes of the Church, the Chaire of Saint Peter is the principall. (h) S. Augustine hath acknowledged Her; who writeth expressly, that in the Church of Rome, the Soueraigntie of the See Apostolike hath allwaies florished. Saint (i) Cyprian hath acknowledged her; who imputeth the cause of all Hæresies and Schismes that doe growe, to this alone; that men doe not obey one highe Priest, and Iudge in Christ his roome. Saint Ambrose (k) hath acknowledged Her; in so much that he hath saide, that in all thinges he did couet to followe the Romane Church.

And more auncient than all these, and neere vnto the Apostles time, that very Apostolicall man Ireneus, (l) giueth such a testimoniall of commendation to the Church of Rome: To this Church saith he, because of the chieffer principallitie, it is necessary that all the Church haue recourse, that is to say, all the faithfull that are disperied in all places: in which Church by those that are in all places of the world hath alwaies

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waies ben conserued the Apostolicall Tradition.

Rom. 12. 4. 1. Cor. 12. 12. 1. Pet. 5. 4. Io. 21. 15. Mat. 16. 18. (a) Chryso. 1. de Sacerdoti. Conc. Flor. Bern. 1. 2. de consid. c. 8. (b) Hier. cont. Lucif. cap. 9. Cypr. epist. 69. (c) Iren. 1. 3. c. 3. Tert. 1. 3. cont. Mar. c. 9. Optat. 1. 2. Aug. ep. 165. & 42. & in Ps. cont. partem Donat. & lib. 2. contr. lit. Petil. c. 51. * Mat. 16. 18. Io. 21. 15. Luc. 22. 31. Mat. 10. 2. Ioan. 1. 42. Mat. 17. 24. Act. 1. 15. (d) Cypr. de simpl. Hil. & Hier. in c. 16. Mat. Hier. in Io. 1. 1. c. 14. Ciril. 1. 2. in Io. c. 12. Aug. Tr. 56. & 24. in Io. Orig. ho. 2. in diuers. & tract. 6. in Mat. Bas. de penit. Chry. ho. 87. in Io. & 55. in Mat. & 9. de penit. & ser. de caten. & gladio S. Pet. & ho. in S. S. Petrum & Eliam Leo. ser. 3. de anniterf. & ep. 89. ad Epif. Vien. (e) Aug. cont. ep. Fund. cap. 4. & de utilitate cred. c. 17. & lib. 117. cont. Faustum. cap. 2. (f) ad Dam ep. 58. & ep. 57. ad eund. (g) 1. 2. cont. Donat. (h) ep. 162. 9. 92. 93. 165. (i) ep. 55. & 69. Hier. cont. Lucif. c. 4. Leo ep. 84. ad Anast. cap. 11. (k) 1. 3. de sacram. c. & de obi. Satyr. (l) Lib. 3 c. 3. Tert. de praescrip. cap. 36. Cypr. ep. 45. & 46. Theod. 1. 2. hist. cap. 4. Ber. ep. 190. ad Innoc. & lib. 2. de consid. cap. 8. Con. Chalc. action. 3. Anaclet. ep. 1. & 3. Marcell. ep. 1. Synodus Alexand. ad Facl. cem.

10. What dignitie and auctoritie hath the Church?

A Lmighty God doth aduance his Church, (of all thinges vpon earth the most deereft vnto him) with many and most excellent dowries,

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ries, promises, and benefits. Her, he doth alwaies adorne, preferue, defend and maintaine.

Her also he hath appointed to be his (a) house, wherein all the Sonnes of God, may be cherished, taught and exercised.

His pleasure was to make Her the (b) pillar and ground of truth, that we may not doubt any whit of Her doctrine, which as a maistres, keeper & interpreter of the truth, obtaineth credite and authority inuiolable.

Moreouer, he hath determined that she should be builded vpon a sure (c) Rocke; that we might assuredly knowe how she is vnmooueable & steadfast; and how she preuaileth as vnuanquishable against the very gates (d) of hell, to wit, the most sharpe and grieuous assaultes of all aduersaries.

Finally he will haue Her to be a certaine Citie (e) most holy set vpon a hill, apparant to all men, and easie to goe vnto: least any man forsaking Her, * might betake himselfe to the pestiferous dennes and dungeons of Heretickes; and being seduced with those false speeches, (f) *Beholde here is Christ, beholde there;* might depart and be with-drawne from her.

This is the (g) Louer, Sister and only Spouse of Christ, which holy Scripture proposeth and commendeth vnto vs, for whose (h) Redemptiō, clensing, Sanctification, gathering together (i) & wholly vniting vnto himselfe: the Sonne of God, did and suffered al thinges, in so much as he doubted not to giue his most holy body and blood for
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the loue of her.

For Her he asked (k) and obtained that Her faith, vnitie and stedfastnesse might neuer faile.

To her (l) he hath promised, and faithfully (m) sent downe and leste a teacher, president and gouernour, the holy Ghost: *Hee, (n) saith he, shall teach you all thinges and suggest vnto you all thinges, Whatsoeuer I shall say to you: hee (o) shall abide with you for euer: He shall (p) teach you all truth, to wit, Whatsoeuer is necessarie to be knowne & beleued.*

1 Cor. 12. 28 Ephes. 5. 25. 10. 14. 15. 26. & 16. 12. & 17. 11. 17. Mat. 28. 20. & 16. 18. Psal. 120. 4. (a) 1. Tim. 3. 15. Ps. 22. 2. 10. 10. 16. (b) 1. Tim. 3. 15. Aug. lib. 1. cont. Cres. cap. 33. & 1. 2. cap. 32. (c) Mat. 16. 18. & 7. 25. Ephes. 2. 20. Psal. 86. 2. & 47. 9. Aug. in Psal. 47. Alcim. lib. 4. cap. 14. (d) Mat. 16. 18. (e) Apoc. 21. 2. Mat. 5. 15. Esa. 2. 2 Mich. 4. 1. Mal. 1. 11. Act. 1. 8. Ps. 21. 26. 28. * 1. Io. 2. 19. (f) Mat. 24. 23. & ibid. Orig. tra. 29. & 30. (g) Cant. 4. 7. & 6. 8. (h) Ephes. 5. 26. (i) Io. 11. 52. Col. 1. 8. 24. Eph. 4. 12. & 1. 22. (k) Io. 17. 21. Luc 22. 31. Mat. 16. 18. (l) Io. 14. 15. 26. & 15. 26. & 16. 12. (m) Act. 2. 4. (n) Io. 14. 20. (o) Ibidem 16. (p) Io. 16. 13. Aug. tract. 97. in Matt.

11. By Whom I pray you dothe the holy Ghost teach vs the truth in the Church?

BY those vndoubtedlie, whom the Apostle witnesseth to be ordained by the holy Ghost, to gouerne the Church: whom he calleth Bishops, Prelats, Pastours also, and Doctours. And
these

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these (a) after the Apostles haue bene euer, and yet are the chiefe Ministers of God and of the Church, and high Stewardes and Dispensors (b) of the mysteries of Almighty God.

The authoritie of whom both in many other thinges, and especially in the sacred (c) Synods, may evidently be seene: where they haue not on- ly power to determine certaine thinges of Faith and Religion: but also by their owne right and Apostolike auctority, to protest and say; *It hath seemed good to the holy Ghost, and vs*, as it appea- reth by the actes of the first Councell holden (d) at Hierusalem. It was certes of olde a very hei- nous crime, and such a one as was punished by (e) death, if any man had not obeyed the iudgemente of he Highe-Prieſte, that gouerned the (f) chaire of Moyles. And yet the (g) Church hath now au- thority in gouerning, iudgeing and decreeing, no whit inferiour to that, which then the Synagog had. That Lawe of obedience that was amongst the Iewes, standeth alle in force amongst the Christians: that the iudgementes of the Highe- Prieſts, whose dignity and authoritie is most ex- cellent, about (h) all such matters as doe be- long vnto Religion, bee receiued, approoued, & obserued.

And therefore they do incur the guilte of an enormous crime, who are so far off from yeelding anie authoritie and obedience vnto the Magistra- tes of the Church; that they presume, euen o- penly to oppugne and abolishe, sometime the holy

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holy (i) Laws of the High-Bishoppes, who haue alwaies hadde (k) supream power and authority to determine of holy thinges: And sometime the reuerend decrees of general Counsaile, whose au- thority in the Church, as S. Augustine (l) speaketh is most holesome: Finally sometime the vndoub- ted sentence of the Fathers about matters offaith, whose generall iudgement, and (m) consent in one matter, is a firme testimonie of Christian ve- rity. It was very notably spoken of good, and deuoute Emperors: *He doth (n) iniurie to the iudge- ment of the Counsaile, whoſoever goeth about to call into question and publike disputation, those thinges that are once iudged, and rightlie disposed.*

Act. 20. 28. 1 Tim. 3. 2. Heb. 13. 17. Ephes. 4. 12. 1. Cor. 12. 28. (a) Aug. in Psal. 44. (b) 1. Cor. 4. 1. (c) Can. Apost. 38 Conc. 1. Nic. 507. l. 6. c. 7. Theodos. imp. apud Cyrillum ep Basil. imperat. in 8. Synod. act. 10. Atha. in ep. ad solit. vitam agentes. Ruff. lib. 1. hist. cap. 5. (d) Act. 15. 28. (e) Deut. 17. 12. (f) Mat. 23. 2 (g) Cyp. ep. 55. ad Corn. & ep. 62. ad Pomp. (h) Greg. lib. 1. ep. 24. ad Patriar. & l. 2. indict. 11. ep. 10. ad Saui. Niceph l. 16. cap. 23. (i) 3. Conc. Tol. c. 1. dist. 19. & 9. q. 1. Patet. & seq. (k) Hier. ad Damasc. ep. 57. & 58. Chalc. Syn. act. 3. in epi. ad Leon. 6. Syn. act. 4. (l) ep. 118. c. 1. & l. 1. con. Donat. cap. 18. Greg. vt supra. (m) Vin. Lirinens. cont. Nouat. Aug. l. 1. & 2. contr. Iul. Pacian. ep. 1. ad Sympron. (n) Actio. 3. Con. Chalc. Ge- las. in ep. ad Epi. Dar. Leo. ep. 43. & 50. ad Mart. & 78. ad Leonem Augustum.

12. To What end is this diuine ordinance and appointment, that there bee alwaies Pastours and Doctours in the Church?

THis ordinance of God, is not a little profitable and holesome for vs, by which the power and holy gouernemente of the Church, doth (a) farre excell al Ciuil authoritie. For this is a spirituall power, by which the Christian people are singularly furthered in the atcheiuing of spirituall and eternall good thinges.

And first, it profiteth that wee may vse the wordes of (b) S. Paul *to the consummation of the Saints*: that is to say, that they which doe exercise that power, may exhibite euery (c) man perfect in Christ, as the same Apostle speaketh in another place, and by their diligence, bring the faithfull to that perfection of holinesse, (d) to which they haue bene called.

It profiteth also; *to the worke of the ministerie*, that they which are called, and are in deede the chiefe ministers of the Church, may be alwayes (e) vigilant and carefull, according to the great and highe function committed vnto their charge.

It profiteth besides; * *vnto the edifying of the body of Christ*, that these spiritual and wise Architectes (f) may knowe, that about the (g) mystical body of Christ, which requireth a singuler industrie in the building, they must be continually occupied; sometime to lay and fortifie the foundations

dations of true faith; sometime to builde (h) vp other things necessarie, to the perfit righteousnesse of the faithfull.

It profiteth finally, (i) *that we be not children, waucering and caried about with euery winde of doctrine, in the wickednesse of men*, that is to say: for the weaker sorte (which are alwaies in the Church very many in number) the function of Ecclesiasticall Prelates is very necessarie: especially at such time as the tempestes of heresies, and the stormes of (k) persecutions doe beate into the house of the Church. For then there is need of the present helpe of those, who according to their authoritie both will and can keepe (l) off the wolues, defende the sheepe, roote out the cockle, and confirme sound doctrine, least otherwise the simple be seduced by the words, writings, and examples of deceitfull and wicked perions, (m) from the kinglye roade-way of truth: but rather that all, not only knowing the truth, but practising the same, may growe and goe forward in him that is the heade, Christ our Lorde, as the same Apostle S. Paul (n) hath also spoken.

(a) Chrys. l. 3. de sacerdot. & ho. 4. & 5. de verb. Isa. Ignat. ad Smyrneses. Ambr. in exhort. ad virgines & l. 2. de dignit. sacerdot. c. 2. (b) Eph. 4. 12. (c) Col. 1. 28. (d) 1. Thes. 4. 7. 2. Tim. 3. 17. 2. Cor. 13. 11. (e) Act. 20. 28. Heb. 13. 17. Cyprian. ep. 66. ad Furn. * Eph. 4. 12. (f) 1. Cor. 3. 1. (g) Eph. 1. 23. Col. 1. 18. 24. Eph. 2. 21. (h) 1. Cor. 3. 12. (i) Eph. 4. 14. 1. Cor. 14. 20. Ro. 15. 1. Act. 14. 21. 1. Thes. 3. 2. & 4. 1. Ezech. 34. 2. (k) Mar.

(k) *Mat. 7. 25. (l) Act. 20. 29. Eze. 33. 6. 2. Tim. 2. 23. 25. & 4. 2. Tit. 1. 9. 10. 11. (m) 2. Pet. 2. 1. & 3. 3. Ro. 16. 17. Iud. 17. 4. 10. Mat. 7. 15 (n) Ephes. 4. 15.*

13. By what meanes may we obtaine these so singular commodities?

BY this no doubt; if we be not too highlie, (a) but soberly wise; alwaies carefull to (b) keepe the vnitie of spirite in the bande of peace, that so wee maie shewe our selues the humble and obedient sheepe of Christ. Of which sheepe certes it is the propertie, (c) to flie the wolues: and not to followe Aliens, but their owne Pastours: (d) to submit themselues to them, as to the ordinarie Prefectes of our Lords folde; and in them to heare the (e) spirite of truth.

That spirite it is, which vouchsafeth euen by euill (f) Prelates, to teach, feed, and preferue our Lords flocke: and which by them, commendeth vnto vs the precepts both of God our Father, and the Church our Mother, in these wordes: (g) *Heare my sonne the discipline of thy father, and doe not let goe the lawe of thy mother.* And againe the same doth inculcate; *Keepe, saith (h) he, my sonne, the preceptes of thy father, and doe not let goe the lawe of thy mother.*

(a) *Ro. 12. 3. (b) Eph. 4. 3. Io. 10. 2. & 21. 17. (c) Io. 10. 2. Tit. 3. 1. Heb. 13. 17. Mat. 10. 20. (d) Bern. de praecep. & disp. c. 12. (e) Io. 15. 26. & 14. 17. & 16. 13. (f) Mat. 23. 2. Phil. 1. 15. Io. 11. 51. Mat. 18. 17. Deut. 17. 12.*

(g) *Pro.*

(g) *Pro. 1. 8. see Epiphani. bar. 75. (h) Pro. 6. 20.*

14. Which are the precepts of the Church?

THere are five principall, necessarie doubtlesse to be knowne and obserued of euery Christian.

1 (a) *The appointed holy daies of the Church doe thou celebrate.*

2 (b) *The holy office of the Masse, vpon holy daies, doe thou heare with reuerence.*

3 (c) *The Fastes on certaine daies and times appointed, doe thou obserue.* For example, as the Lent, in number daies, and the nexte daies before certaine solempne feastes, which our forefathers haue (d) called vigils or euens, because they did vse at such times all night to watch in the Churches.

4 (e) *Thy Sinnes to thy proper Priest doe thou euery yeare confesse.*

5 (f) *The holy Eucharist, at the least once in the yeare, and that about the feast of Easter, doe thou receaue.*

(a) *Conc. Lugdun. apud Iuonem. p. 4. c. 14. 2. Martij. con. c. 1. Mogunt. c. 36. & 37. Tribur. c. 35. Ignat. ad Philip. (b) Conc. Agath. c. 47. & 21. Tribur. c. 35. 1. Aurel. c. 28. (c) Canon. Apost. 68. Gangren. c. 19. Ignat. ad Phil. Mog. c. 34. & 35. Salegunst. c. 1. & 2. Ber. in vig. S. Andrea. See the places cited in the treatise of good works in the 4. question. (d) Tert. l. 2. ad Vxo. c. 4. & in apolog. (f) Lateran. cap. 2. (e) Sinod. Lateran. can. 21. Triden. sess. 14. c. 8. & Trident. sess. 13. can. 9.*

15. What

15. *What profite doth the obseruation of these precepts bring?*

THese and other the like customes, and precepts of the Church so manie ages receiued, and with great consent and practise of deuoute Christians, confirmed, and very agreeable to piety and reason, doe bring with them very notable and excellent commodities.

For they are holsome exercises of faith, humilitie, and Christian obedience: they doe aduance honest (a) discipline and concorde among the people: they are goodly signes and badges of Religion: finally they giue markes and tokens of our inwarde pietie, by which we oughte iointly to shine with the good, and to shew our light to the euill for (b) their edification.

Breifly, they doe helpe vs to this, that we may exactly obserue that rule of the Apostle; *Let all thinges (c) be done honestly, and according to order among you.*

(a) *Phil. 4. 8. 1. Cor. 14. 26. 40. (b) Mat. 5. 17. Ro. 15. 2. Phil. 2. 3. 14. (c) 1. Cor. 14. 40.*

16. *Wherein, is the authoritie of the Church necessarie vnto vs?*

First of all surely in this, that we may certainlie (a) discerne the true and canonicall Scripture from that which is counterfet and apocryphall.

cryphall. Whereupon Saint Hierome doth testifie: wereceiue, saith he, the (b) olde and new Testament, in that number of bookes, which the authority of the holy Catholike Church doth deliuer. And (c) Saint Augustine: I truly would not beleue the Gospell, excepte the authoritie of the Catholike Church did moue me thereunto.

It is also necessarie; that we may be assured of the (d) true sense and apte interpretation of the Scripture: least that otherwise we neuer make an end of doubting and disputing about the sense of the wordes. For all heretickes, as the same holy Saint (e) hath written: doe labour to defend their false & deceitfull opiniōs by the holy Scriptures and yet the Scriptures doe not consist in reading, but in vnderstāding: as witnesseth (f) S. Hierom. Thirdly; that in the waightier questions (g) and controuersies of faith that may fall out, there may be some (h) Iudge by whose authoritie matters may be moderated. For as that is most true that (i) Epiphanius teacheth against Heresies, that all thinges can not be had out of the Scriptures: so doth (k) Saint Augustine most rightlie affirme: that the authoritie of the Catholike Church is of speciall waighte and value for our faith and assurance in a doubtfull case. Neither can the holy Ghost be wantinge to the Church, to leade her (as Christ hath (l) promised) into all trueth.

Againe; that for the diuersitie of persons, places,

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ces, and times, canons (*m*) may be ordained, per-
fice discipline preferred, and iudgements pro-
nounced. For to the Church (*n*) hath God giuen
this power to edification, and not to destruction.
Moreouer; to the intente that the stubbourne
and rebellious persons may feele that (*o*) power
of chastising and excommunication, which Christ
hath ordained, and Sainte * Paul exercised: and
by the same may be corrected and repressed. Here
vpon (*p*) S. Augustine: they, saith he, that go-
uerne in the Church, maie exercise discipline, so
it bee without tumulte and in peaceable manner,
against the wicked and outragious.

Wherefore in all these thinges, to omit many
others, it is manifest that the Churches authority
is not only profitable, but also necessarie: so that
without the same, doubtlesse, the Christian com-
mon welth, might be thought nothing els but a
very Babylonical confusion. And therefore, as
we doe beleue, the Scripture, and relie vpon it,
and attribute vnto it speciall authoritie, for the
testimony of the holy Ghost speaking (*q*) within
it: so also doe we owe faith, reuerence, and obe-
dience, to the Church; for that by Christ her
heade and spouse, she is informed, endowed, and
confirmed with the (*r*) same spirit, so that it is
not possible but that she be as she is called: the (*l*)
Pillier and grounde of truth.

(*a*) *Gal. 2. 2. 1. Toile c. 25. Aug. ser. 129. de temp. &*
li. 13. contra. Faust. c. 4. & 5. & l. 28. c. 2. & 4. (b) in
sym. ad Damasum. & Aug. ser. 19. 1. de tem. Conc. Laod.

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6. 59. *Conc. 3. Carth. c. 47. Conc. Trid. sess. 4. (c) Cont.*
ep. Fund. c. 5. (d) Esa. 59. 21. Aug. l. 1. c. 33. cont. Cresco.
& de vnit. Eccle. c. 22. Trid. sess. 4. Vin. Liv. contr. no-
uatores (e) lib. 1. de Trinit. c. 3. Hillar. l. 2. ad Con-
stanti. Vinc. Liv. (f) Cont. Lucif. c. 9. & in c. 1. ad Gal.
Hilar. l. 2. de Trin. (g) Deut. 17. 8. (h) Act. 15. 2. (i) bar.
61. cont. Apostolicos. (k) l. 11. con. Faust. c. 2. & l. 7.
con. Donat. c. 53 & in Ps. 57. (l) Io. 14. 16. & 16. 13. (m)
Can. Ap. 38. & Synod. 1. Nic. c. 5. Lateran. Can. 6. (n)
2. Cor. 10. 8. & 13. 10. (o) Mat. 18. 17. & ibi. Hieron.
** 1. Cor. 5. 3. 1. Tim. 1. 20. (p) l. de fid. & op. c. 5. & 3.*
& l. 3. con. Parm. c. 2. Greg. ho. 26. in Euang. Chrysost.
l. 3. de Sacerd. (q) 2. Pet. 1. 19. 2. Tim. 3. 16. Mat. 18.
17. 10. 14. 16. 26. & 16. 12. (r) Act. 2. 4. Eph. 4. 4. (s)
Tim. 3. 15.

17. What is the fruite and commoditie of the whole
doctrine touching the preceptes and Tradi-
tions of the Church?

IT is certes very greate and full of variety. And
surely the first is, that we may knowe, that
we are not tied to letters only, or to diuine Scrip-
tures. For, to vse the words of Saint Ireneus: (*a*)
What if the Apostles had lefte vs no Scriptures?
must we not haue followed the order of Tradi-
tion, which they deliuered vnto them, to whom
they committed the Churches? therefore hath S.
Basil (*b*) saide very well: The verities which are
helde and taught in the Church; some we haue
out of the doctrine set forth in writing: some wee
haue

haue receiued from the Tradition of the Apostles, in misterie, that is, in hidden and secrete manner. Both which, haue equall force and authoritie to the furtherance of pietie. And these no man will gaine say, that hath been but euen meanlie experienced; what the lawes of the Church are. And it can not be doubted, but that (c) Christ and his Apostles, both did and taught many things, which although they are not written, yet they doe very much appertaine vnto vs and all posteritie. Of which S. Paull (d) warning vs in generall, saith. *For the rest, brethren, what thinges soeuer be true, whatsoeuer honest, whatsoeuer iust, whatsoeuer holie, whatsoeuer amiable, whatsoeuer of good name: if there be any vertue, if any praise of discipline: these thinges thinke vpon, which you haue both learned, and receiued, and heard, and seene in me: these thinges doe you, and the God of peace be with you.*

The next commodity of them is, that we may rightly vse Christian libertie: which men giuen to idlenesse and riote, if euer at any time, now most of all doe make an occasion to the flesh, as the (e) Apostle speaketh, vnder pretence thereof they serue their filthy pleasures: and whatsoeuer in a manner they haue a fancie vnto, though it concerne eu in the alteration of the decrees of Religion: they thinke it lawfull for them to doe. But from this prophane noueltie and rashnesse; the Apostolicall and Ecclesiasticall Doctrines, and decrees, doe call away, defend, and terrifie vs:
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bridling mans licentiousnesse, and teaching vs to vse Christian liberty in a conuenient sort: to wit, so that (f) being made free by Christ, from the yoke of sinne, and bondage of the olde law, we may willingly and of our (g) owne accorde, performe Christian dutie: we may serue God in holinesse and iustice: we may followe the holy Ghost as our guide in the lawe of Charitie, being the seruantes of iustice, the sonnes of obedience, the practisers of humilitie, the keepers of patience, and louers of penance; and of the Crosse. You, saith the (h) Apostle, *are called into libertie: only, make not this libertie an occasion to the flesh, but by charitie of spirite serue one another.* To the nourishing and maintenance of which charitie of spirite, in the dutifulnesse of an holy seruitude, both all honest thinges are profitable; and the deuoute obseruation of the Tradition of the Church, is vndoubtedlie most auailable.

The last vse and commoditie is; that we may truly discern betwene the lawfull and bastarde children of the Church, or betwene Catholikes and Heretikes. For (i) the first, doe simply stay them selues in the doctrine of the Church, whether the same be deliuered vnto them in writing, as in the Bible; or approved by the Traditions of the Fathers. For they doe followe the worde of God: Doe (k) *not goe beyond the auncient boundes, which thy Fathers haue set.* But, the other which are Heretickes, doe swarue from this simplicitie of faith, and from the approved sentence of our

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reuerende mother the Church, and of the holy Fathers: & they trust too much, either vnto them selues, or to those that haue reuolted from the Church: in somuch as euen being warned they doe not come and amend their error. And therefore of them hath Saint Paul so seuerely decreed, when he saith: *A man* (l) *that is an Hereticke, after the first and second admonition, auoide: knowing that he that is such a one, is subuerted.* And to conclude with (m) S. Cyprian, whosoever hath reuolted from the vnitie of the Church, he must needes be founde in the company of Hereticke.

(a) *Lib. 3. c. 4. Epi. her. 61.* (b) *Lib. de spir. sanct. c. 27.* (c) *Io. 20. 30. & 21. 25. Aug. ep. 108. ad Seleucianam.* (d) *Phil. 4. 8.* (e) *Gal. 5. 13. 2. Pet. 2. 19. Aug. ep. 118. cap. 1. & 5.* (f) *1. Pet. 1. 18. Ro. 6. 18. 20. Gal. 3. 13. & 4. 31. Ro. 8. 2.* (g) *Psal. 53. 8. Col. 3. 23. Luc. 1. 71. 2. Cor. 3. 17. Ro. 6. 22. 1. Cor. 9. 19. 1. Pet. 1. 22 & 2. 20. Luc. 21. 19. Mat. 4. 17. & 16. 24.* (h) *Gal. 5. 13.* (i) *Vincen. Liren.* (k) *Pro. 22. 28. Eccli. 8. 11. Deut. 32. 7.* (l) *Hier. c. 16.* (m) *Tit. 3. 10. ad Pompeium.*

18. *What finally is the summe of all the premises?*

THose thinges that from the beginninge hether to haue bene handled, touchinge the summe of Christian doctrine; doe tend to this end: that the true wisdom of a Christian man might be described and set before vs: which is comprehended in these three (a) vertues (b) faith, hope, and charitie. By faith, the soule, doth (c)

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firmelie consent vnto Gods truth, and relie vpon the same. By hope, she doth yet more (d) neerelie apprehend the goodnesse of Almighty God; knowne now and conceiued by faith: finally (e) by charitie she is ioined and vnited vnto God; and for God, to her neighbour.

Now as concerning faith: the Creed of the Apostles doth instruct vs, in that it setteth before vs those thinges that are especially to be beleued and professed of euery Christian. And of those thinges that are to be hoped and praied for: our Lords praier hath informed vs. Then, vnto charitie; doe those thinges belong, which in the two Tables of the ten commandments, are exhibited vnto vs.

It is therefore a very notable saying of (f) Origen: I doe thinke (saith he,) that faith is the first beginning, and the very foundation of saluation: and hope is the aduancement and encrease of the building: but that charitie is the perfection and toppe of the whole worke.

Happy then are they which (g) heare and keepe the worde of God: and they that knowe the will of the Father, and doe fulfill the same: walking and perseuering in faith, hope, and charitie, by the gouernment and protection of Christ our Lord.

And this truly for the scope of our intention is sufficient, touching those chiefe and principall vertues, which, because they are infused by God, and doe make mortall men become diuine: are

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worthely called vertues Theologicall, and are rightly referred to Christian wisdome.

(a) *Aug. l. 2. retr. c. 63.* (b) *1. Cor. 13. 13. 2. Tim. 2. 22.* (c) *Heb. 11. 1.* (d) *Gal. 5. 5.* (e) *Ro. 8. 38. 10. 14. 21. 23. Ro. 13. 8. Aug. in Enchir. c. 7.* (f) *in cap. 4. ep. ad Rom.* (g) *Luc. 11. 28. Ro. 2. 13. Luc. 6. 46. Mat. 7. 21. 24. & 19. 17. & 25. 35. 10. 15. 2. Mat. 10. 22. & 24. 13.*

19. *Is there any other thing that belongeth vnto Christian doctrine?*

YEa verely: for the doctrine of the Sacramentes, doth expressly appertaine therunto: that Christians may know, what instrumentes, as it were, they haue neede of, ordained by God, for the obtaining, exercising, encreasing, preseruing, yea and also repairing of (a) faith, and hope, and especially charitie.

Yea and moreouer true it is: that neither Christian wisdome, nor Christian Iustice, can be established or holden without Sacraments: as without the which all (b) Religion must needes be extinguished.

They therefore are of very great importance in Christian doctrine, and very requisite it is, that we handle them in particuler.

(a) *Aug. in 10. Tract. 120.* (b) *Aug. l. 19. cont. Faust. c. 11. & de vera relig. c. 17. & ep. 118. c. 1.*

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THE FOVRTH CHAPTER.

OF THE SACRAMENTS.

1. *Why are Christians to be instructed about the Sacraments,*

BEcause the knowledge and vse of the Sacraments doth bring to passe; that Christians, hauing by the merits of Iesus Christ receiued grace, which is giuen by the (a) Sacraments, may be rightly exercised, and preserued, and set forward in diuine worshipec.

(a) *Tit. 3. 5. 10. 3. 5. & 6. 51. 55. & 20. 23.*

2. *What, and of how many sortes is this diuine Worshipec?*

THat is called diuine worship, which a Christian oweth and yeldeth as the highest (a) and chiefest seruice to God his creatour and Saniour.

For there is no doubt, but that for this cause (b) especially was man at the first made, and afterwarde redeemed, and vnto this wholly designed and appointed, that he might purely and perfectly serue and worship Almighty God.

Now diuine worshipec is of two sortes: interior and exterior. The interior, by which we are in vnderstanding and in will (c) ioined vnto God, is accomplished by faith, hope, and charitie,

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as hath bene said before. The exterior; is a certaine profession of the interior; which we declare by certaine (d) outward and visible signes and ceremonies. For God, that hath no (e) neede of any good of ours, as beeing of him selfe blessed and wholly perfect: yet as his pleasure was that the whole man should consist both of a body and a soule: so doth he require the same againe (f) wholly: to wit, according to all and euery parte of him; that he may by him be worshipped studiously and sincerely: first in soule, according to the interior worship as we haue declared: and in (g) body, according to the exterior ioined with the interior: which is done many waies; but principallie, and most profitablie by the vse of Sacramentes.

For so it hath seemed good to the wisdom of God, to coapte it selfe to the imbecillitie of mortall men, and to exercise his might and power by certaine externall things (h) and signes, that may be perceiued by the senses. For our minde and soule immortall, being incloied in this obscure, and brittle body as in a prison, doth very much vse the seruice of the senses, and without the (i) helpe of them, she doth not commonly mount to the conceipt of heauenly thinges. Therefore both in the olde and new lawe, Sacramentes, and many other thinges appertaining vnto exterior worship, haue bene by God ordained, and alwaies by the people of God obserued.

(a) *Ang. l. 10. de ciu. c. 21.* (b) *Pro. 16. 4. Gen. 1. 26.*
2. Cor.

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2. Cor. 5. 15. 1. Tess. 5. 9. 1. Pet. 3. 9. (c) *Aug. in Ench. c. 2. & 3.* (d) *Mat. 5. 17. Ro. 12. 17. 2. Cor. 8. 21. 1. Cor. 14. 40.* (e) *Pf. 15. 2. 1. Tim. 6. 15. Mat. 5. 48. Gen. 2. 7.* (f) *Pro. 16. 14. Luc. 10. 27. Mat. 22. 37. Deut. 6. 5.* (g) 1. Cor. 6. 19. *Pf. 83. 3.* (h) *Aug. in Pf. 73. & l. 18. cont. Faust. c. 11. & l. 3. de doctri. Christ. c. 9. q. 84. in Leuit. & 33. super. Num. Tert. de resur. carnis c. 8. Greg. in primum regum. l. 6. c. 3.* (i) *Chrysost. ho. 60. ad Pop. Aut. & 8. 3. in Mat.*

3. What is a Sacrament?

IT is an externall and visible signe of (a) diuine and inuisible grace, instituted by Christ, that by it euery man may receiue the grace of God and sanctification.

And therefore they are not euery manner of signes that are called the Sacramentes of the Church: but they are most certaine holy, and effectuell signes commended vnto Christians, by Gods owne institution and promise.

Signes (b) they are; in that, by a certaine externall forme and similitude, they doe represent and declare vnto vs that, which God by them worketh in vs inuisible and spirituallie.

Certaine (c) they are, and most holy and effectuell signes: because that looke what grace they signifie; they doe also infallibly containe and cause the same to our sanctification. For the Sacraments for their owne parts (as S. Cyprian (d) speaketh) can not be void of that force and vertue

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that is proper vnto them; nether doth the maiestie of God by any meanes ablent it selfe from the misteries, though they (e) bee ministred ouen by wicked and vnworthy perions.

As, for example, in the Sacrament of Baptisme, the exterior washing, that clenseth the filthe of the body; is an effectuall signe and token of the interior (f) washing: as giuing an infallible testimony, that the soule is spirituallly purified and clenied. So also other visible and externall things, as oyle, and the formes of bread and wine, the vse wherof is necessary in the Sacramentes, are fitly appointed vnto vs, both to signifie and also to velde vnto man, the grace of God and the health of his soule; so that he come not (g) vnworthely therunto.

For by Baptisme (b) we are regenerated and renewed: by confirmation, we are encreased and strengthened: by the holy Eucharist we are nourished and refreshed: by penance we are restored and healed in the spirituall life: in which we are by the rest of the Sacramentes in like manner according to the nature and quality of each of them, holpen and abettered, as we will shew heerafter in their due places.

(a) *Bern. ser. de can. Domini. Aug. l. 10. ciu. c. 5. & l. 3. doct. Chr. c. 9. Amb. l. 4. de Sacram. c. 4. Concil. Flor. & Trident. Sess. 7. (b) Aug. ep. 23. & de catech. rud. c. 26. (c) Aug. in Psal. 73 & 77. & l. 19. cont. Faust. c. 11. 13. & 16. (d) *ser. de cana Dom. (e) Aug. l. 3. cont. Dona. c. 10. & l. 5. c. 20. (f) Tit. 3. 5. Ro. c. 3. 7. 1. Cor. 6. 11.**

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6. 11. *Tertul. in l. de resur. c. 8. (g) Prosp. senten. ex Aug. in Ps 142. (h) Conc. Flor. 10. 3. 5. Tit. 3. 5. Act. 8. 17. & 1. 8. Luc. 24. 49. 10. 6. 51. 55. 58. & 20. 23.*

4. Of what partes doth euery Sacrament consist?

OF the Wordes (a) and the Element. By the Wordes in this place, vnderstand some certaine determinate wordes, wherein the very forme, as they call it, of the Sacrament doth consist. And by the Element, conceiue such externall things, as are the very matter of the Sacraments, as water, oyle, bread, wine, and the like.

Now, to these partes exactly taken, are the rest of those things annexed which do belong to the fitte ministring and worthy receiuinge of euery Sacrament: to wit, the institution of God: a conuenient (b) minister: a right intention in the minister: faith in the receiuer: and whatsoeuer els of like sorte.

(a) *Conc. Flor. Aug. Tract. 80. in Ioan. (b) Trid. Sess. 7. can. 10. & 11. de Sacramentis in genere: item Florentin.*

5. How many Sacramentes be there?

SEuē: (a) which the Church being the Spouse (b) of Christ and Pillar of truth, hauinge by the Apostles receiued them from Christ himselfe: hath alwaies hetherto kept and faithfully dispensed. And they are these: (c) Baptisme, Confirmation,

tion, the blessed Sacrament of the Eucharist, Penance, Extreame vnction, Order, and Matrimony. Neither truly forceth it at all, if such names be not all of them extant in the Scriptures; so that the matter it selfe bee euident, and the veritie and vertue of the Sacraments be approued by diuine testimonie. Albeit such (d) things as by the Apostles Tradition the vniuersall Church holdeth, and commendeth to be kepte and obserued, though they be not to be found in Scripture, yet doe they deserue of vs full and perfite credit, as hath bin already declared. And touching the institution of euery Sacrament in particuler, we will speake herafter in their proper places.

But the force and vertue of them (as the most faithfull interpretour of the Scripture, Saint Augustine, (e) saith :) is of vnspeakeable value, and therefore the contemnours of it are sacrilegious. For impiously certes is that despised, without the which no pietie can be persued. And as the same holy Father teacheth in an other (f) place: the contemnour of the visible Sacrament, can neuer be inuisibly sanctified.

(a) Conc. Flor. & Constant. sess. 15. & Trid. sess. 7. can. 1. (b) Cant. 4. 9. 1. Tim. 3. 15. (c) Mat. 28. 19. Act. 8. 17. Mat. 26. 26. Io. 20. 23. Iac. 5. 14. 1. Tim. 4. 14. Eph. 5. 32. (d) Aug. l. 4. con. Donat. c. 24. & l. 2. c. 7. & l. 5. c. 23. & ep. 118. c. 1. Chryso. in 2. ad Thes. hom. 4. (e) l. 19. cont. Faust. c. 11. & 16. & tract. 80. in Ioan. (f) Super Leuit. q. 84. & l. 32. cont. Faust. c. 4.

6. Why

6. Why were the Sacramentes instituted?

First, that they may be very present remedies against sinne, which is a pestilent disease of the (a) soule, and except it be cured in this life, bringeth euerlastinge damnation. And therefore these doe far (b) excell the Sacramentes of the olde lawe, as being in vertue; greater: in commoditie; more profitable: in number; fewer: in the conceiuing of them; more honorable: in obseruation; more excellent: which besides their signification, do also sanctifie and giue saluation, as S. Augustine hath verie well (c) gathered out of the Scriptures. Secondly, that we may haue some certaine and effectuell signes of Gods grace and good will towards vs, which signes, whilest they represēt themselues to the outward senses, they do not only stir vp our faith in Christ, and in the mercy (d) and goodnes of almighty God, but are moreouer liuely instruments, by which it hath seemed good vnto Almighty God effectually to worke (e) our saluation. So that it was notably said of an (f) ancient Father, that a Sacrament euen by it selfe alone, is of an inestimable value.

Thirdly, that there may be some tokens, (g) and as it were externall markes of Christian profession, where by the children of God and of the Church, may mutually knowe one another: and that they may fruitfully exercise and keepe themselves

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selues in vaity, humility, and obedience, and so remaine lincked amongst them selues, with the necessary bond and league of one Religion. Otherwise without Sacramentes, can not any sorte of Religion either stand, or be sufficiently discerned.

(a) Sap. 16. 14. Eccli. 21. 2. Ro. 6. 23. (b) Florent. Conc. Trid. Sess. 7. can. 2. & 4. de Sacr. in genere (c) l. 19. cont. Faust. c. 13. l. 3. de doct. Christ. c. 19. ep. 118. c. 1. (d) Ro. 9. 23. (e) Tit. 3. 5. Io. 6. 58. & 20. 23. (f) Aug. l. 4. cont. Dona. c. 24. (g) Aug. l. 19. con. Faust. c. 11. & c. 17. de vera reli. Bas. ho. 13. in exhort. ad Bapt.

7. And What is to be thought of the ministers of the Sacramentes?

WE must so esteeme them, as the (a) ministers of Christ, and the dispensors of the misteries of God, that doe beare (b) the vessels of our Lorde, and serue the Tabernacle, and that by profession haue authoritie in holy thinges, and with a certaine right and title doe minister the same. For not to all (c) indifferently, but to Priestes and Bishops doth it belong, and it was by God himselfe enioyned, to consecrate, dispense and minister the holy Sacramentes.

And that wee may not thinke that the (d) Sacramentes doe any whit depend vpon the life and honesty of those that doe minister them, S. Augustine (e) hath prescribed vs this rule: *Sacramentes* (saith he) *are not therefore more true and more holy,*

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holy, because they are ministered by a better man: for they of them selues are true and holy, by meanes of the true and holy God whose Sacramentes they are. And againe: Remember (f) that the manners of euill men doe nothing hinder the Sacramentes of God, to make them either nothing at all, or euer the lesse holy. To which accordeth that sentence of (g) S. Ambrose: doe thou not regard the merits of the persons, but the offices of the Priestes: I meane in the administration of the Sacramentes. For euen by the (h) vnworthie, God accusmeth to worke, and by the life of the Priest, there can be no preiudice, to the grace of the Sacraments: as witnesseth (i) S. Chrilostome

(a) 1. Cor. 4. 1. (b) Esa. 52. 11. Num. 1. 50. 51. 3. Reg. 8. 4. (c) Numb. 16. 39. 2. Reg. 6. 6. 2. par. 26. 16. Conc. Nic. cann. 14. Trid. Sess. 7. de Sacr. in genere. can. 10. (d) 1. Cor. 1. 13. & 3. 4. Conc. Trid. Sess. 7. can. 12. Nazian. orat. 40. in Sanct. Bap. (e) Cont. Cresco l. 4. c. 20. & l. 4. con. Donat. c. 4. (f) Con. lit. Petill. l. 2. c. 47. & tract. 5. in Euang. Ioan. (g) de ijs qui mysterijs iniantur. c. 5. (h) Io. 11. 50. Mat. 23. 2. (i) ho. 8. in 1. Corinth.

8. What conceipte ought we to haue of Ceremonies, those especially, that are ordinarily and solemnely vsed in the Sacramentes?

Ceremonies approued by the Church, are certaine externall (a) rites, religiously and decently instituted: first, that they may be signes, testimonies, and exercises of the interiour worships,

hipe, which (b) God principally requireth at our handes.

Then, that there may be some liuely and forcible prouocations vnto Religion, wherby the frailty of man, may be fortified and vnderproped, and as it were trained with the hand, both to receiue, and also to retaine holy misteries.

Lastly, that those things which doe appertaine to the aduancement of Gods seruice, and to the preseruacion of publike discipline and (c) concord; may be prosecuted in the Church, after an honest comely and decent (d) order, as the Apostle willeth.

But those ceremonies specially which are vsed in the administration of the Sacramentes, and which we haue receiued (e) of the Fathers (f) deliuered and commended vnto vs as it were by hande: ought with great diligence to be kept and obserued. For besides that they bring a decency vnto the Sacraments, and ingender a certaine reuerence: they are also venerable vnto vs by a singular commendation of (g) antiquitie.

Then besides their institution (most auncient & Apostolicall) they haue plentie of misteries full of grauitie and dignitie: as most holy and learned (h) Fathers, haue noted. Finally, concerninge these things and others of the like tenour, it is an excellent saying of (i) Damascen: *Those thinges which Christian Religion, most free from all error, doth admit and embrace, and so many ages together keepe vntouched: are not vaine, but profitable, pleasing*

to God, and much available to our saluation.

True it is, that the Sectaries laugh at the ceremonies vsed in the Sacraments: but themselves are indeed more to be laughed at, or rather bewailed, in that, trusting vnto their blinde iudgement and mortall hatred (two pernicious Counsaillours) they doe wage battaile, against the most cleare and euident truth. Surely of the ceremonies of Baptisme, euen the most auncient Diuines do witnesse vnto vs: (k) S. Denis, S. Clement, (l) Tertullian, (m) Origen, (n) S. Cyprian, (o) S. Basil, (p) Saint. Chrysostome, (q) S. Cyrill (r). Let the wicked scoffe and blaspheme neuer so much, those Fathers certainly with one consent doe commend Abrenuntiation, Exorcismes, holy Water, holy Chrisme, and the signe of the Crosse. Almost twelue hundred yeeres agoe, wrote Saint Basil (s) in this manner: *We do consecrate the water of Baptisme, and the oyle of vnction, and him also that receiueth Baptisme.*

But to giue particular admonition of the ceremonies that are annexed vnto all the Sacraments, as it would be very long: so is it also very difficult, and to this our purpose not needfull.

Yea, Origen doth plainly confesse: that in such ecclesiasticall (r) obseruances, there are many things which of necessitie all must doe: but the reason of them, why they are so done, is not yet sufficiently knowne.

(a) 10.9.6. & 11.33.43. & 20.22. Luc. vii. 50. Mar. 7.33. & 8.23. & 10.16. Mar. 8.3. & 14.19. (b) 10.4. 23. Mat. 23.

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23. Mat. 15. 8. Esa. 1. 14. (c) Leo. ep. 81. ad Dios. In-
not. ad Decent. ep. 1. Conc. 4. Tol. can. 2. (d) 1. Cor.
14. 40. Phil. 4. 5. 8. (e) Hier. 6. 16. Pro. 22. 28. (f) Bas.
de Spir. Sanct. c. 27. Triden. Conc. can. 13 de Sacr. (g)
Tert. de Cor. mil. c. 3. Dionis. de Eccle. hierar. per to-
rum. (h) Amb de inistand myst. August. & alij passim.
vide Isid. de off. Eccle. (i) in ser. de defunctis. (k) Dion.
c. 2. Eccle. hier. (l) Clemen. ep. 3. (m) Tert. de cor. mil.
c. 3. (n) Origen. ho. 12. in Num. (o) Cyprian. ep. 70.
(p) Basil. de Spir. Sanct. c. 27. (q) Chrysos. ho. de
Adam. & Eva. (r) Cyril. Hier. Catech. myst. 1. 2. 3.
4. (s) Bas. ibid. vid. Rabanum. de inist. cler. li. 1. c. 27.
28. & Isid. l. 2. de off. cap. 20. Amb. l. 1. 2. 3. de Sacra.
& de ijs qui mysti. inistantur. Aug. l. de nupt. c. 20 &
l. 2. c. 8. & 29. & l. 4. de simb. ad catech. c. 1. (t) Hom.
5. in Num. Dion. c. 1. & ult. de hier. Eccle. Aug. lib. de
doct. Christi. c. 9.

OF THE SACRAMENT OF BAP- TISME.

1. What is Baptisme, and is it necessary to all?

THis is the first, and most necessary Sacra-
ment of the new law, consisting in the out-
ward washing of the body, and the due pronun-
tiation of the wordes, according vnto the institu-
tion of Christ.

A necessary Sacrament, I say, not only for those
(a) that are of yeeres of discretion; but (b) for
Infantes also: and withall, effectuell for them

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to life euerlasting. All are borne the sonnes of
(c) wrathe, and therefore euen Infantes also haue
neede to be purged from sinne, neither can they
bee cleaned and regenerated into the children of
God, without this (d) Sacrament. For generally
hath the Lawmaker proclaimed, that, (e) *Vnlesse*
a man be borne againe of water and the spirit, he can-
not enter into the Kingdome of God. And in an other
place: It is (f) *not the Will of your Father which is in*
heauen, that one perish of those litle ones. But In-
fantes (g) also not baptised should perish, as of
olde in the Synagogue of the lewes, children (h)
vncircumcised.

Nowe forasmuch as there is but one (i) Bap-
tisme of Christs faithfull people: which once re-
ceiued, it is very wicked to (k) iterate, whatso-
euer the long-since condemned Anabaptists (l) do
pretend, we must say with the Constantinopoli-
tan Counsaile: I confesse one (m) Baptisme, for the
remission of sinnes: And with S. Augustine: To (n)
rebaptise an hereticall man, is certainly a sin: but to
rebaptise a Catholike, an horrible wickednes: which
for that cause is also prohibited by the Emperors
(o) Lawes.

Act. 2. 38. Mar. 16. 16. Io. 3. 22 & 4. 1. Tit. 3. 5. Mar.
28. 19. Eph. 5. 26. 1. Pet. 3. 21. (a) Trid. sess. 6. c. 4. &
sess. 7. can. 5. de Baptismo. Aug. tract. 13. in Ioan. Amb.
de mister. inist. c. 4. Clem. ep. 4. ad Inlimum. (b) Concil.
Later. can. 1. & Mil. can. 2. Dionis. Eccle. hierar. cap.
7. Cyp. l. 3. ep. 8. Chrys. ho. de Adam. & Eva (c) Eph.
2. 3. Trid. sess. 5. (d) Aug. ep. 28. & l. 3. de anima & eius
orig. c. 2

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orig. c. 9. Item. l. 1. de pec. mer. c. 23. (e) 1o. 3. 5. Aug. l. 3. de pec. mer. c. 4. & 12. (f) Mat. 18. 14. Ber. ser. 66. in in cantic. & epi. 140. ad Hil. de fons. (g) Aug. de nupt. & concup. l. 1. c. 20. & l. 2. c. 17. Item. ser. 14. de verb. Apost. (h) Gen. 17. 14. (i) Eph. 4. 5. Bas. de spir. sanct. c. 15. (k) Heb. 6. 4. Clem. constit. Apost. l. 6. c. 15. Damas. l. 4. c. 10. (l) in Conc. Carth. 1. c. 1. & Viennen. Trid. sess. 7. can. 9. de Sacram. & 13. de Baptis. Aug. tract. 11. in Ioan. Beda. in c. 3. Ioan. (m) in simb. fid. (n) Ep. 103. & in l. de vnic. Bapt. con. Petil. 6. 13. Leo. ep 79. ad Nic. & 37. ad Leo. Rau. (o) C. l. Nefan. Bap.

2. What things are principally to be noted about this Sacrament?

THe Element that washeth, and the signification thereof, the worde, the Minister, and the effect of Baptisme. The Element is simple (a) water, the matter very necessary herunto, which is naturally wonte to washe away the filthes of the body. To which very aptly doth answer this signification: that by Baptisme the soule is (b) cleansed from sinne, and the man made iust, as wee meane to shewe hereafter.

The Worde, wherein consisteth the forme of the (c) Sacrament, by Christ his appointment is this. (d) *I baptise thee in the name of the Father, and of the Sonne, and of the holy Ghost.*

And although it be properly the office of Priests to Baptise, yet where there is very vrgent necessity, others (e) also maie Baptise, yea though they be

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be wicked persons and Heretiks, so that they goe not from the manner of the Church, and Her vsual wordes.

(a) 1o. 3. 5. Eph. 5. 26. Act. 8. 36. & 10. 47. Trid. c. 2. de Bapt. & Flor. Chry. hom. 24. in Ioan. (b) Tit 3. 5. Act. 2. 38. 1. Cor. 6. 11. (c) Con. Lateran. & Flor. Aug. l. 6. cont. Donat. c. 25. D. dym. li. 2. de spir. san. (d) Mat. 28. 19. Amb. de ijs qui myst. initiant. c. 4. (e) Aug. cont. Parmen. l. 2. c. 1. 13. & de vnic. Bap. c. 9. con. Donat. l. 3 c. 5. & li. 7. c. 53. Hilar. in Psalm. 67. Conc. Later. c. 1. Flores. & Trid. can. 4. de Baptism.

3. What profite and effecte doth Baptisme yeelde?

That doubtlesse which by the teachinge of Christ, and (a) testimony of the Apostles S. Peter, and Paul, we learne: to wit, that by Baptisme both sinnes are remitted, and the Spirit is giuen, wherby both the olde man is extinguished, and a newe creature is made in Christ. For Baptisme rightly receiued, doth not only yeeld this, that all sinnes be fully pardoned and taken away from the wicked man: but also that he beinge once baptised, is perfectly renued, and made truly innocent, iust, holy, and worthy in Christ of the heauenly glory. So that S. Paul hath iustly said to all thole that are Baptised: *You are (b) washed, you are sanctified, you are iustified in the name of our Lord Iesus Christ, and in the spirit of God.* And in an other place (c) he testifieth, that Baptisme is the lauer of regeneration, and of renouation of

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the holie Ghost: the (d) lauer also of water in the word of life. And againe he writteth: As (e) many of you as are Baptised in Christ, haue put on Christ.

Verly fitly and briefly doth (f) S. Bernard comprise the principall effects of this Sacrament, We are Washed in Baptisme, saith he, because the handwriting of our damnation is canceled: and this grace is bestowed vpon vs, that now we concupiscence cannot hurt vs, yet so, that we keepe our selues from consent.

Which (g) concupiscence remaining in the regenerate, is not of it selfe a sinne, but an inclination vnto sinne (*Fomes peccati*) as the Diuines doe call it, left vs, *Ad agonem*, to strue withal, that the Baptised by this occasion may more watchefully seeke Gods grace, and more feruently practise vertue, and more valiantly struiuing, get them selues a greater crowne. Therefore as S. Paul teacheth. There (h) is no damnation to them that are in Christ Iesus: that walke not according to the fleshe, but according to the spirit: and that (i) according to the doctrine and example of Saint Paul, putting off the olde man, are renewed from day to day according to the inwarde (k) man: which is indeede the very property of the (l) baptised.

(a) Mar. 16. 16. Act. 2. 38 & 22. 16. 1. Pet. 3. 21. Ezech. 36. 25. 1. Cor. 6. 11. Rom. 6. 3. Basil. ho. 13. in exhort. ad Bapt. & l. de spir. san. c. 15. Aug. l. 1. cont. 2. ep. Pelag. c. 13. & l. 3. c. 3. in Enc. c. 64. Bed. in ca. 3. Ioan. Damas. lib. 4. cap. 10. Greg. l. 9. ep. 39. Hier. ad Occa. Naz. in san. Lana. Clem. Alex. l. 1. padag. ca. 6. Chrysost. ad

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Just. ad Neoph. & ad Baptizand. (b) 1. Cor. 6. 11. Amb. l. 1. de Sac. c. 4. Conc. Flor. & Trid. ses. 5. can. 5. (c) Tit. 3. 5. Aug. ep. 23. & quest. 33. super Num. li. 4. conf. c. 4. Lactant. l. 3. diuinarum instit. cap. 26. Cyprian lib. 2. ep. 2. (d) Ephes. 5. 26. (e) Gal. 3. 27. Ro. 6. 3. (f) Ser. in cana Do. vide Cyprian. de bapt. Christ. & ablut. pedum. Orig. in c. 6. ad Roma. Retic. Augustod. apud Aug. l. 1. cont. Iulian. c. 3. (g) Iac. 1. 14. Ro. 6. 12. & 7. 7. Trid. ses. 5. can. 5. Aug. l. 1. de nupt. & concup. c. 23. & 25. & l. 1. cont. 2. ep. Pelag. cap. 13. Item l. 2. retract. c. 15. & l. 13. de Trin. c. 16. de pec. mer. l. 1. c. 39. & l. 2. c. 33. & 34. (h) Ro. 8. 1. (i) Col. 3. 9. Eph. 4. 22. (k) 2. Cor. 4. 16. (l) Ro. 6. 4.

4. What doth the benefite receiued of so great a Sacrament, requirc at our handes?

First it requireth of vs a speciall and continuall gratitude of minde, that we may praise, loue, and extoll him, (a) Who according to his mercie, hath saued vs by the lauer of regeneration, and renowation of the holy Ghost, whom hee hath powred vpon vs abundantly by Iesus Christ our Sauour: that being iustified by his grace, wee may bee heires according to hope of life euerlasting.

Then so is the mysterie of this Sacrament to bee (b) remembred, that euery man doe oftentimes admonishe himselfe of that notable promise, and Christian profession which by his (c) God-fathers hee made in the holy Lauer. Therefore let euery Christian consider, that of the

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childe of wrathe, and slaue of Satan, hee there was made the Sonne (d) of God, and a member and coheire of Christ, and a liuelie (e) Temple of the holy Ghost.

Thou enteredst into the sanctuary of regeneration, faith (f) S. Ambrose: call to minde what thou werte demaunded, recognize what answer thou diddest make. Thou hast renounced the diuell and his workes, the worlde with her luxuriousnesse and pleasures. (g) Beemindfull of thy speache, and neuer let the procelle of thy obligation depart out of thy remembrance. And it is an excellent speache of S. Paul, exhorting all those that are Baptised: (h) Are you ignorant that all we which are Baptised in Christ Iesus, in his death we are Baptised? For we are buried together with him by Baptisme into death; that as Christ is risen from the dead by the glory of the Father, so we also may walke in the newnesse of life.

(a) Tit. 3. 5. (b) Orig. 1. in Numeros. (c) Dionis. Areop. ca. 7. Eccl. hierar. Aug. de nup. & con l. 1. c. 20. Item l. 1. de per. mer. c. 19. & l. 4. contr. Donat. cap. 24. (d) Rom. 8. 1. 14. Gal. 4. 5. (e) 1. Cor. 6. 19. (f) Amb. de initia. myst. cap. 2. Chrys. hom. 21. ad pop. Antioch. Aug. li. 4. de symb. ad Cat. cap. 1. (g) Amb lib. 1. de Sacram. c. 2. Cyr. Hieros. catech. mystag. 1. (h) Rom. 6. 1. Gal. 3. 27. Aug. de fide & operibus cap. 26.

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OF THE SACRAMENTE of Confirmation.

1. Which is the other Sacramente next vnto Baptisme?

Confirmation: which is a Sacrament of the new Law, as sacred and holy, faith (a) S. Augustine, as Baptisme it selfe: which is ministered vnto the Baptised, with the imposition of the hands of a Bishop, and the anointing with holy Chrisme.

(a) Lib. 2. contra lit. Petil. cap. 104. Concil. Eliber. cap. 38. Ansel. c. 3. Lao. c. 48. Melden. c. 6. Flor. Const. sess. 15. Trid. sess. 7. Bern. in vita Malach. episc. Petrus Damian. ser. 1. dedicat. eccles. Isid. de eccles. offic. lib. 2. cap. 25. & 26. Raban. de inst. cler. l. 1. c. 30.

2. What warrant haue we to vse this Sacrament?

It hath the testimonie of diuine Scripture, according to the vniforme sentence and interpretation of the Fathers, and the (a) Church. For hereunto belongeth that which (b) S. Luke the Euangelist, writeth of the Apostles, that they laide their hands vpon the Baptised, vsing this visible signe, ordained by God himselfe; because a new and more plentifull grace of the holy Ghost was giuen to those which were new borne

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borne in Christ. And therefore when the Apostles laid hands vpon them, they receiued, as Saint Luke recorderth of those (c) Baptised, the holie Ghost, to witte, with a certaine encrease and abundance of spirituall grace.

But at this time, whereas the Bishoppes doe beare the roome, and possesse the place of the Apostles, God doth not defraud his Church, of this so holesome a grace: but by the same Bishoppes (d) in this Sacrament worketh effectually: so that as (e) testifieth S. Cyprian, *The verity is ioined with the signe; and the spirite is present in the Sacrament.*

And hereunto doth appertaine that Canon of the Church, of olde set downe: (f) *All the faithfull ought to receiue the holy Ghost after Baptisme by the imposition of handes from a Bishoppe, that they may bee sounde perfite Christians: because when the holy Ghost is infused, the faithfull heart is dilated to prudence and constancie.*

(a) Cyp. l. 1. ep. 12. Aug. lib. 5. cont. Dona. cap. 19. & 20. Item tract. 6. in ep. Ioan. (b) Act. 8. 17. & 19. 5. Cyp. ad Iubaian. (c) Ibidem. (d) Hier. cont. Lucif. c. 4. (e) serm. de vnctione Chrismatis. (f) Urban. Pont. & Martyr. qui, anno 227. vixit, in epist. ad omnes Christianos.

3. What thinges are necessary for the perfection of this Sacrament?

THree thinges are speciallie required therunto: the proper matter of the Sacrament, the

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the due forme of wordes, and a conuenient Minister.

The matter is compound of Oile and (a) Baulme, which being consecrated by a Bishoppe, hath nowe of olde obtained the name of holie (b) Chrisme, and in this Sacrament is, after a solemne manner laid vpon the forehead.

The prescripte forme of wordes, is this; (c) *I doe signe thee with the signe of the Crosse, and confirme thee with the Chrisme of saluation, In the name of the Father, and of the Sonne, and of the holy Ghost.*

The Minister of this Sacramente, is a Bishop only; that the example, forme, and Tradition of the (d) Apostles may be kept. Of which thing we haue receiued a decree set down of olde in this maner: (e) *The Sacrament of imposition of hands, is to be had in great reuerence which cannot be done by any other, but by the high Priests: neither is it reade, or knowne to haue bene donne by any other in the Apostles time, but by the (f) Apostles themselues.*

(a) Conc. Braccar. cap. 4. Cyp. de vnction. Chris. Greg. in 1. cap. Cant. Fab. & Con. Flor. (b) Cyp. v. supra & l. 1. ep. 12. Bas. de spir. san. c. 27. Fab. qui vixit anno. 241. ep. 2. (c) Con. Flo. 2. Cor. 1. 21. Eph. 1. 13. (d) Act. 8. 14. Clem. ep. 4. Urban. Melc. Damas. ep. 4. Leo. ep. 88. ad episc. Ger. & Gall. Conc. Wor. Flor. & Tri. (e) Euf. Pon. & Mart. ep. ad Episc. Tusc. & Campan. Innoc. cap. 1. ep. 1. ad Decent. cap. 3. (f) Act. 8. 14. & 19. 6.

4. And

4. And Why are the Baptised annointed With holy Chrisme?

BEcause that by the instincte of the holy Ghost, the Apostles haue so deliuered vnto vs, as (a) S. Clement, and (b) S. Denis, the disciples of S. Peter, and S. Paul doe proue, and they deliuered that doubtlesse, concerning the hallowing of Chrisme, which they had receiued of our Lord himselfe: as is thereof a graue witnes, (c) Fabianus, who was both a Martyr of Christ, & high Bishop of the Church.

Also, there is extant of this matter, such a precept of a most holie (d) Synode: *The Baptised after Baptisme must receiue the most holy Chrisme, & be made partakers of the kingdome of heauen.* Sainte Cyprian alleadgerth, (e) this reason: that a Christian hauing once receiued Chrisme, to witte, Vnction, or Annointing; may be the annointed of God, and haue in him the grace of Christ, and continually maintaine holinesse.

And this visible Ointment, wherewith the Church doth annoint the Baptised, as (f) S. Augustine teacheth, doth signifie the gifte of inuisible grace: wherewith the holy Ghost doth with his internall Vnction replenishe and confirme, Christ principally, who tooke his name of (g) Chrisme, and then in like sort all Christians. Whereupon (h) Tertullian, very fitly, alluding as it were to the nature of Oile, hath written of this Sacra-

Sacrament in this manner. *The fleshe is annointed; that the soule may bee consecrated: the fleshe is signed; that the soule may bee sensed: the fleshe by imposition of hands, is ouershadowed; that the soule by the spirite may bee illuminated.* By which it is euident, that they which reie& holy Chrisme, doe greatly bewray their owne ignorance and folly: as manifestlie denying the most auncient ordinance of the Apostles, and rashely condemning the continuall custome and Tradition of the Church.

Bas. de spir. san. cap. 27. (a) Epi. 4. ad Iulium & Iulian. (b) De eccle. hier. c. 4. & 2 (c) In ep. ad Orientales Episc. (d) Synod. Laod. can. 48. Corn. ad Fab. Antioch. apud Euseb. l. 6. hist. c. 35. Theodor. de har. Fabul. in Nouat. (e) 1. ep. 12. & de vncti. Chrismat. Cyril. l. 9. in Leuit. Cyril. Hier. catech. 3. myst. (f) l. 15. de Trinit. c. 26. Pacianus Barcilonen. de Baptif. & ep. 1. ad Sympro. (g) in sententijs Prosper. 342. ex Aug. tract. 33. in Io. & ser. 47. de verb. Do. Rab l. 1. c. 30. Isid. l. 2. cap. 25. (h) l. de carnis resurrectione. c. 8. Item in lib. de Bapt. Theod. in c. 1. Cantic. Dionys. Clemens. Tert. Fabian. Cornel. Cypr. Cyrill. vterque Basil. Pacia. Amphiloc. Optat. & c. Concil. Rom. sub Siluest. Item 2. 3. & 4. Carthag. 2. Tol. 1. Vasinse Trid.

5. What is the vse and commodity of this Sacrament?

IN Baptisme we are (a) regenerate vnto life; after Baptisme in this Sacrament, we are strengthened vnto combate. In Baptisme we are washed: by this

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this after Baptisme, We are strengthened: that the holy Ghost may be alwaies present with the regenerate, as a keeper, and a comforter, and a tutor. This is the doctrine of that holie high Bishop and Martyr Melchiades. And hereunto agreeth that which (b) S. Clement testifieth hee receiued of the Apostles them selues: When any man hath beene regenerate by water, let him be afterwarde confirmed by a Bishoppe with the seauenfoulde grace of the holy Ghost: because otherwise he can neuer be a perfect Christian. This (c) Sacrament therefore profiteh in maruelous manner, that they which are by regeneration entered in the mysteries of Faith, as (d) Infants newe borne, and as yet weake and feeble, may waxe greater in groweth, and be strengthened in Christ.

These, as it were nouices in christian warfare, the Bishop admonisheth in anointing, that against so many enemies and daily dangers, they must be confirmed, (e) *Spiritu principali*, with a principall Spirite. He signeth with the Crosse (f) their foreheade, which is the seate of shamefastnesse, that they may constantly, and without feare, confesse the name of our Lord. Hee giueth them also a blowe on the cheeke, that they may alwaies remember, how they must with inuincible patience, performe & finishe their Christian warfare.

(a) *Io. 3. 5. Melch. ad Hisp. Episc. Conc. Flor. Petr. Clun. lib. 6. ep. 1. (b) Ep. 4. ad Iulium. Amb. l. 3. de Sacram. c. 2. & de ijs qui initiati. mysterijs cap. 7. (c) Dion.*

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Dion. de Eccles. hierar. cap. 2. (d) 1. Pet. 2. 2. (e) Psal. 50. 14. (f) Aug. in Psal. 141. Luc. 9. 26. Mat. 10. 33. 1. Pet. 2. 20. Luc. 23. 15. Mat. 5. 39. Act. 4. 13. 31. & 5. 29. 41.

OF THE SACRAMENT of the Eucharist.

1. *What doth the name of the Eucharist signifie?*

THis one name doth betoken that high, & (a) most blessed Sacramente, than the which, the Church hath nothing more honorable, more wonderfull, more effectuell, or holesome.

And it is doubtlesse very worthelie called the Eucharist, that is, (b) good grace, or thanks-giuing; because it containeth the principall & greatest (c) gifte of God, yea and the very fountaine and author himselve of al grace: & it admonisheth vs of those speciall good things, for the receipt whereof we do owe thanks-giuing, praise, and most soueraigne glory to the supream maiestie of almightie God. For we could not haue wished a greater benefit, than that Christ Iesus our Lord, borne of the Virgine Mary, crucified, and (d) assumed into glory, should so giue himselve wholly vnto vs, that euen nowe at this present we truely receiue his Body and Bloude, and are wholly (e) incorporated vnto him by this diuine Sacrament.

(a) *Dion. Eccles. hier. cap. 2. & 3. Conc. Trid. sess. 13. cap. 2. & 3. (b) Amb. l. 5. de sacra. c. 3. Cyp. de lapsis. Orig.*

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Orig. con. Cels. lib. 8. (c) Chry. ho. 60. ad pop. & 83. in Mat. & 45. in Io. & 61. ad pop. Ant. (d) Chry. l. 3. de sacer. & ho. 2. ad pop. Ant. & ho. 3. ad Ephes. (e) Cyril. in Io. l. 4. c. 16. & 17. & lib. 10 c. 13. l. 11. cap. 26. & 27. Hil. de Trin. l. 8. Iren. l. 5. c. 2. Cyr. Hieros. catech. 4. mystag. Chry. ho. 45. in Io. & 61. ad pop. Ant.

2. What things are specially contained in this Sacrament?

T Hree (a) things are comprehended in the holy Eucharist, the visible formes, the trueth (b) of the body and blood of our Lord, and the effecte of spirituall grace.

For that which appeareth vnto our eies, are (c) visible formes, to wit, of breade and wine. But that which vnder those fourmes, our faith, and not (d) our sense and reason doth apprehend: that is the true body and blood of Christ our Saviour. And that which by participation of this Sacrament, we get, is a certaine (e) singular grace of the holy Ghost; to wit, the wholsome fruite and effecte of the Eucharist, as we will shew hereafter.

(a) *Cyr. Hieros. cat. 4. myst. (b) Mat. 26. 26. Mat. 14. 22. Luc. 22. 19. 1. Cor. 11. 24. (c) Theoph. in 14. Mat. & in Mat. 26. & in Io. 6. Cyril. ad Calos. Amb. l. 4. de sacr. c. 4. & l. 6. c. 1. (d) Damasc. l. 4. cap. 14. (e) Aug. tra. 26. in Io. & alij postea citandi.*

3. Which

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3. Which are the chiefe pointes necessary to be knowne touching this Sacrament?

T Here are five, that doe principally require the handling: The first concerning the trueth of the Eucharist. The second touching the transubstantiation of bread and wine. The third of the worship and adoration of the same. The fourth, of the oblation and Sacrifice thereof. The last of the receiuing of the same vnder one or both kinde. For of these in speciall, it is very profitable in these our daies, to haue perfecte knowledge and vnderstanding.

4. What therefore is to bee beleueed, touching the verity of the Eucharist?

T His surely, that against all (a) Capharnaites, we doe with the whole Church assuredly beleue; that vnder the formes of bread and wine, the very true (b) fleshe of Iesus Christ, and his true blood, is ginen to in the Eucharist: by the ministry certes of the Priest; but by the power and omnipotencie of our Lord Iesus Christ, with whom any word is not (c) impossible. He (d) spake, and they were made, he commaunded and they were created. And he said in that supper which was prepared the daie before his passion, when he had taken the bread first, & then the (e) Chalice into his hands, and when his meaning was to assure

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sure euery man both of the institution of this Sacrament and also of the trueth therof: he, I say, most plainly and expressly said: (f) *This is my bodie which is giuen for you*, he saide. *This (g) is my blood that shall be shed for many*. Concerning which institution he said also before: (h) *My fleshe is meate indeede, and my blood is drinke indeede*, he saide. *I am the (i) liuing breade that came downe from heauen*. If any man eate of this breade he shall life for euer: (k) *and the bread which I will giue is my flesh, for the life of the worlde*. Neither are other testimonies of the Euangelists, and the Apostle S. Paul (l) obscure or harde to be knowne, which do evidently auouch this faith vnto vs, that no man may doubt, (m) but that Christ, according both to his diuine and humane natute, is wholly in the Eucharist, and doth remaine with vs euen to the end of the (n) world.

Therefore (o) we haue and doe receiue in the Churches, the very same fleshe of Christ, that was (p) seene in times past, in Palestine present with men. But the same heere in this place is neither apparant vnto the senses; nor subiecte to transmutation and corruption: as being inuisible, impassible, immortall, shining with most excellent and diuine glory: which at this time we can not any otherwile beholde then with the eies of faith, but the Saintes in heauen doe clearely see, with wonderfull delight and pleasure. And notwithstanding this, there be yet certaine sacramentaries (O horrible and often (q) condemned impietie

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pietie) who, whilst they can not reach with their senses, this misterie more to be adored, then searched: they dare euen to deny the same, marueilously deprauing the wordes of the Gospell, although most plaine and euident. Which indeed is nothing else, but euen as it were to take the sunne out of the worlde: and to spoile Gods spouse the Church of the moste precious treasure of her true loue: and to bereaue the faithfull of the breade of life: that there may be nothing at all wherby their poore banished soules, may be fedde and sustained in the deserte of this worlde.

(a) Ioan. 6. & ibidem. Cyril. Aug. tract 27. in Ioan. Cyp. de cana Do. Pet. Clun. l. 1. ep. 2. (b) Conc. Eph. Nic. 2. act. 6. Later. c. 1. Const. ses. 8. Flor. Trid. ses. 11. cap. 1. & 3. Ignat. ad smir. teste Theod. in dial. 3. Tert. de resur. car. cap. 8. & de idol. cap. 7. Cyp. de lapsis. Hesic. in cap. 22. Leuit. Opt. lib. 6. Leo. ser. 7. de pas. & ep. 23. Theod. dial. 2. (c) Luc. 1. Mar. 10. (d) Psal. 148. Damasc. l. 4. cap. 14. & in hist. Barl. cap. 19. l. 3. Paralle. c. 45. Amb. lib. 4. sacr. cap. 4. & 5. Cyril. l. 4. in Ioan. cap. 13. Pet. Clun. lib. 1. ep. 2. (e) Luc. 20. Mar. 14. Mat. 26. 1. Cor. 11. Iust. Apol. 2. Iren. l. 4. cap. 32. & 34. Iuuen. li. 4. Euang. hist. Tert. l. 5. cont. Marc. cap. 8. (f) Luc. 22. (g) Mar. 14. Mat. 26. (h) Ioan. 6. vide Hil. 8. de Trin. Cyr. in Io. l. 4. c. 16. Orig. ho. 8. in Num. Emis. ho. 5. de Pasc. Leo. ser. 6. de ieiun. sept. mens. Cabil. 2. c. 46. (i) Ibid. vide Cyril. lib. 4. in Io. ca. 15. (k) Ibidem. vide Cyril. l. 4. c. 12 & Theoph. in cap. 6. Io. & in 14. Mar. Pet. Clun. l. 1. ep. 2. (l) 1. Cor. 10. 16. & 11. 13. (m) Epip. in Ancorato Cyr. catech. 4. myst. K. Chry.

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Chry. ho. 83. in Mat. Leo. ser. 6. de ieiun. septimi mensis.
(n) Mat. 28. Conc. Vien. in Clem. tit. de relig. & vener. sanct. (o) Aug. in. Ps. 98. & 33. Prof. de promiss. p. 2. c. 25. (p) Chrys. ho. 2. in 2. Tim. & 24. in 1. Cor. & apud Damasc. lib. 2. Parall. c. 50. Presbyteri Achaia in hist. S. Andr. (q) Synod. 2. Nuen. act. 6. tom. 3. Rom. Vercell. sub Leone 9. Turon. sub Victor. 2. Rom. sub Nicolao 2. Rom. sub Gregor. 7. Constant. sess. 8. in artic. 3. Ioannis Wicleff. Trid. sess. 13. can. 1.

5. And what is to be thought touching Transubstantiation?

TWo things are heere principally to be considered, and plainlie professed: the one is; that the prieste, who consecrateth (a) the Eucharist, must bee ordered: the other is, that there is so much force and efficacie in those mysticall and consecratory (b) wordes, whereby, such a Priest, doeth in Christs roome, consecrate the bread and wine vpon the Altar: that the bread is sodainly (c) changed into the body, and the wine into the blood of our Lorde.

A very wonderfull transmutation indeede, and to be measured onlie by faith, which is brought to passe by the omnipotent power of Christ working by those verie wordes: and it is not without cause called by the holy Catholike Church Transubstantiation, (d) becaule the substance of bread and wine is most certainly conuerted into the body and blood of Christ. For if the speech of Elias

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were of such force to cause fier to come from heauen, shall not the speech of Christ (for this collection hath S. Ambrose (e) made) be of force to change the substance of the Elements? of the workes of the whole worlde thou hast reade: he (f) spake and they were made: he commanded and they were created. The speech therefore of Christ, which was able to make of nothing that which was not before; is it not able to change those things which are already, into that which they were not? for it is no lesse to giue new natures to things, then to change natures. And there is no thing more euident then the speech of Christ, saying (g) this is my body, this is my blood, in so much as there is no place at all lefte of suspition, that after consecration there is bread and wine remaining in the Eucharist.

(a) Con. Later. cap. 1. Chrys. lib. 3. de sacerdot. Hieron. ad Heliod. ep. 1. ca. 7. & 85. ad Euag. (b) Iust. Apo. 2. Iren. l. 5. c. 2. Amb. li. 4. de sac. ca. 4. & de ijs qui mysterijs initiantur, c. 9. Aug. ser. 28. de verb. Dom. Cypr. de cana Dom. Chrys. ho. 2. in 2. Tim. & de prod. Iudae. vide Bessarionem hac de re. & Nyss. in orat. catech. c. 37. & orat. de Bapt. Prosp. de confid. distinct. 2. cap. Nos autem. (c) Euseb. Emiss. ho. 5. de Pasc. Cypr. ser. de cana Dom. Cyr. Hieros. catech. myst. 1. 3. 4. Amb. l. 5. de sac. ca. 4. & li. 4. cap. 4. & 5. & li. 4. de fide c. 5. Chrys. in Mat. ho. 83. & de Encan. Damasc. l. 4. ca. 14. Pet. Clun. li. 1. ep. 2. (d) Con. Later. c. 1. Trid. sess. 13. c. 4. & can. 2. Rom. sub Greg. 7. Const. sess. 8. artic. 1. & 2. Item. Flor. Conc. & Lanfranc. (e) Ambr. de ijs qui myst. init. c. 9. & l. 4. de sac. c. 4. (f) Ps. 148. 5. (g) Mat. 26. 26. Mar.

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14. 22. & *ibid.* Theoph. in 6. cap. Ioan. Greg. Nyss. orat. catech. c. 37. Guirmund. lib. 3.

6. Ought we to reuerence and adore this Sacrament?

YEa (a) vndoubtedly, for so doth the office of religion require at our handes, that we creatures doe giue vnto our Creatour, & seruants vnto our Lorde and Redemer moſt mightie and ſoueraigne, whom we beleeeue to be preſent in the Eucharist, the honour and worſhippe due vnto him.

For of him the Scripture (b) it ſelfe pronounceth: *Let al the Angels of God adore him.* And againe: *All the Kinges of the earth shall (c) adore him, all nations shall ſerue him.* Then the diuine Prophet in an other place, when he doth contemplate this Sacrament and the greatneſſe therof, thincketh it not enough to ſay; *the poore shall (d) eate and ſhall be ſatisfied, and ſhall praiſe our Lorde:* but he addeth this alſo: *all the families of nations shall adore in his ſighte.* And againe, *all thoſe which are ſaſte of the earth, haue eaten and adored.*

The Sages, (e) and ſome other like are commended by the Euangelists, becauſe they exhibited diuine honour vnto Chriſt being yet in mortall fleſhe, falling downe before him & adoring him. But now haue we the ſame Chriſt in the Eucharist: not (f) mortall but immortal, wonderful in glory and meruailloous in might and power. And this faith doe we iuſtly giue teſtimony of, with a religious worſhip both of body (g) and minde; when

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when with reuerence and ſubmiſſion we doe exhibite the office of Chriſtian humilitie and dutifull gratitude, before that dreadfull and alwaies moſt venerable maiesty of almightie God.

(a) Aug. in Ps. 98. Amb. lib. 3. de ſpir. ſan. cap. 12. Mat. 4. 10. Ap. 14. 7. & 19. 10. & 22. 9. 1^{rid}. ſeſſ. 13. c. 5. can 6. Per. Clun. li. 1. ep. 2. (b) Heb. 1. 6. Ps. 96. 8. (c) Psal. 71. 11. (d) Ps. 21. 27. Vide *ibidem* Euthym. Euseb. in catena Aug. expoſit. 1. & ep. 120. ad Honor. cap. 24. & 27. (e) Mat. 2. 11. Chry. ho. 24. in 1. Cor. & ho. 8. in Mat. Ioan. 9. 38. Mat. 14. 33. & 9. 18. & 28. 17. Luc. 24. 52. (f) Ro. 6. 9. Ps. 94. 3. (g) Chry. ho. 61. ad pop. ho. 3. in ep. ad Eph. & l. 6. de ſacerd. ho. 1. de verb. Eſa. ho. 3. & 4. cont. Anom. Nilus ep. ad Anaſt. Amb. orat. 1. prap. ad Miſſam. Nazian. orat. 11. in Gorgon. Greg. 4. dial. cap. 58. Orig. hom. 5. in diuerſ.

7. What then muſt our beleeſe be, concerning the Sacrifice of the Aultar?

THis vndoubtedly, that the Eucharist is not instituted only to that end, that Chriſtiāns may receiue the ſame as an hoſome food; wherupon it is called (a) meate, drinke, liuely breade, and the breade of life: but alſo to the intent that it may be offered (b) as a ſoueraigne and moſt proper ſacrifice of the new Teſtament, in ſo much, as it hath now of olde, obtained the name of an hoſte, a Sacrifice, an oblation and holocauſte.

And it is offered for a continuall memorie and thankſgiuing for the * Paſſion of our Lorde,

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and that it may be auailable vnto the faithfull both to doe away the euils, and obtaine the good thinges both of this life (c) and the life to come: and that it may not only profite the liuinge, but the deade also to forgiuenesse of finnes, as most graue Fathers doe out of diuine Scripture and Tradition (d) Apostolicall auouches.

This is that singular greate and incomparable Sacrifice, which Christ at his last Supper (e) ordaining vnder the forme of bread and wine, gaue charge, to his Apostles, as to the first and chiefe Preisties of the new Testament, and to their successors, to offer: (f) sayinge, *doe this, for a commemoration of me.*

This is that oblation, which was (g) figured by diuers similitudes of sacrifices, in the time both of the lawe of nature, and the lawe of (h) Moyses: as being a sacrifice containing in it all those good thinges then signified by them, as the consummation and perfection of them all. This is that perpetuall sacrifice, which shall not bee abolished (i) but about the end of the worlde as (k) Daniel testifieth.

To this belongeth the Preisthod (l) according to the order of (m) Melchizedech, which also Dauid affirmed that it should be and continue in Christ.

This is that cleane and pure oblation, which neither any vnworthinesse or malice of the offerers can pollute; which alone succeding (n) very many sacrifices (o) of the Iewes lawe; is offered
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151 and sacrificed among the Gentiles in euery place, that is to say, all the worlde (p) ouer, to celebrate the name of our God and Redeemer, as we reade in Malachie.

This is the oblation of the Masse, the Sacrifice, the Liturgie, * vnto which doe giue inuincible testimonie, the Canons and Traditions of (q) the Apostles, the holy Councils, (r) the generall consent and continuall custome of the wholle Church, Greeke (s) & Latine, East and west.

Which Sacrifice (t) of the Masse if we weigh the whole matter vprightly, is in trueth a certaine holy and liuely representation, and also an vnbloody and effectuall oblation of our Lords Passion, and of that bloody Sacrifice, which was offered for vs vpon the Crosse.

Wherby first it commeth to passe, that a liuelie memory, faith, and gratitude from vs towards our Redeemer, is daily stirred vp and confirmed, according to that; *Doe this (v) for a commemoration of me.* Of which words, the Church hath bene such a diligent interpretor, that she hath in such sort ordained, all externall furniture belonging vnto this vnbloody Sacrifice, holy (x) Vestiments, Vessels, Cerenomies, and al manner of actions: that the standers by may haue nothing else to behold, but that holy commemoration: & the maiestie of so greate a Sacrifice may be the more set forth: and the mindes of the faithfull, by meanes of these exterior signes & helpes, more easily lifted vp, and as it were leade with the
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hande to the meditation of Heauenlie thinges, which doelie hidde in this Sacrifice.

Also hereby it commeth to passe, that the fruite of the oblation of Christ made vpon the Crosse, and of our redemption, may be applied vnto vs, and to all the faithfull, as well aliue as (j) deade.

For which cause * S. Cyprian giueth testimonie, that this Sacrament is both a medicine and a holocaust to heale infirmitie, and to purge iniquities: and Martial the disciple of the (z) Apostle S. Peter, writeth thus: *That which the Iewes vpon enuie did sacrifice, thinking thereby to blot out his name vpon earth: that same doe we for our saluation offer vpon a sanctified Altar, knowing well that by this only remedy life is giuen vnto vs, and death put to flight. Wee omit oher Fathers, witnesses of the same faith and doctrine, that we may keepe that breuitie that we purposed in the beginning.*

By all which thinges it is apparantly euident, that Christ two sundry waies is called and is in deede for vs, a Sacrifice: to wit after a bloody, and (a) an vnbloody maner. For he offered (b) himtelfe a bloody sacrifice for vs vpon the Crosse, that vnto the tipe of the Pascall Lambe, which was offered (c) among the Iewes; he the true Lambe without spot, the very truth vnto the figure, might answere. But at the last supper, (d) as also vpon the Altar, his pleasure was, that the same shoulde be offered, after a manner and ceremonie vnbloody, euen as S. Cyril (e) calleth it:

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to the intent that the oblation of (f) Melchizedech, who offered bread and wine, might be made perfit; and he remaine true Preist according to the order of Melchizedech, and his preisthood continue for euer, without any other to succede in his roome.

There, once (g) and at one onlie place of Iudea, he offered this Sacrifice, whereof S. Paul writing vnto the Hebrues doth discourse: but here he is sacrificed (h) more often, and in euery place, to wit all ouer the Church: as it is confirmed by the (i) Prophet Malachie. There he was offered vnto death: and here for a perpetuall and liuely remembrance of his death, and (k) an holosome participation thereof, which floweth from thence, as it were, from the head vnto the members, to the intent that the fruit and effect of that sacrifice offered vpon the crosse, might be daillie exhibited and applied vnto vs, by this sacrifice of the Masse.

(a) Io. 6. 48. 51. 55. 1. Cor. 10. 16. & 11. 26. Prouer. 9. 5. (b) Dion. eccles. hier. cap. 3. & ep. 8. Ignat. ad smir. Iust. in Triphon. Bas. ser. 2. de baptis. ca. 2. Ter. de orat. ca. 14. Aug. ep. 23. & lib. 20. contr. Faust. c. 21. Fulg. l. 2. ad Mon. c. 2. & 5. Theod. hist. cap. 20. Alcin. lib. 5. c. 10. Dam. in Barl. c. 12. & 19. Pet. Clun. l. 1. ep. 2. * Chry. ho. 17. ad Heb. (c) Iac. Bas. Chry. in Litur. Aug. 22. ciu. cap. 8. Chry. ho. 77. in Io. & 18. in Act. Greg. 4. dial. cap. 57. Beda lib. 4. histor. Anglic. cap. 22. (d) Clem. ep. st. 3. Iren. lib. 4. cap. 32. Chry. ho. 3. ad Philip. & 69. ad popul. Damasc. in orat. de defunct. (e) Iren.

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(e) *Iren.* li. 4. c. 32. *Euseb.* lib. 1. c. 10. *demonst.* *Cyp.* ep. 63. *Aug.* 10. *civ.* cap. 20. l. 20. *cont. Faust.* cap. 21. in *Psal.* 33. *conc.* 2. (f) *Luc.* 22. 19. *Chry.* 83. in *Mat.* & 24. in 1. *Cor.* *Martial.* ad *Burdeg.* cap. 3. *Dion. eccles. hierar.* cap. 3. *Clem.* lib. *constit.* cap. 18. *Petr.* *Clun.* lib. 1. ep. 2. (g) *Gen.* 4. 4. & 8. 21. & 14. 18. *Exod.* 12. 6. (h) *Aug.* 10. *civ.* c. 20. & lib. 6. *cont.* *Faust.* c. 5. (i) *Hippol.* de *consum. mun.* *Chrys.* ho. 49. *operis imperf.* (k) *Dan.* 12. 11 & 9. 27. (l) *Pf.* 104. *Heb.* 7. 1. 11. *Gen.* 14. 18. (m) *Cyp.* ep. 63. *Euseb.* li. 5. *demonst.* c. 3. *Hier.* ad *Marcel.* ep. 17. cap. 2. & 126. ad *Euagr.* *Aug.* in *Psal.* 33. *conc.* 2. *Epiph.* *hares.* 55. *Damas.* l. 4. c. 14. (n) *Num.* 28. 3. & 29. 1. (o) *Aug.* 17. *civ.* cap. 20. *Petr.* *Clun.* lib. 1. ep. 2. (p) *Mal.* 1. 11. *Vide Mart.* ad *Burd.* c. 3. *Iust.* in *Triphon.* *Iren.* li. 4. cap. 32. 33. 34. *Chry.* in *Psal.* 95. *Aug.* 19. *civ.* cap. 23. & li. 18. cap. 35. & *Act.* 13. 2. (q) *Can.* 3. & 9. *Apost.* *Clem.* lib. 6. *Const.* c. 23. (r) *Nicen.* 1. c. 14. *Laod.* c. 19. & 58. *Eph.* in ep. ad *Nest.* *Trid.* *sess.* 22. cap. 1. (s) *Vide Liturg.* *Iac.* *Basil.* *Chrys.* *Ambros.* *Greg.* & c. (t) The very name of the Masse is read in these places: *Alex.* 1. ep. 1. *Telesph.* *Felix* 1. ep. 2. *Higinus* & *Soter* apud *Gratia.* *Euarist.* apud *Iuonem.* *Fabian* in *Cod. Decretor.* 16. lib. *Felix* 4. ep. 1. *S. Bened.* in *Reg.* c. 17. *Damas.* in *Alex.* *Sixto* 1. *Telesph.* & *Felix.* 1. *Item* ep. 4. *Carth.* 2. cap. 3. *Agath.* cap. 21. & 47. *Amb.* lib. 5. ep. 33. *Aug.* *ser.* 91. 237. cap. 8. & 251. de *temp.* *Conc.* *Mileu.* cap. 12. & 4. *Carth.* cap. 84. *Leo.* ep. 81. ad *Diosc.* & 88. ad *Episc.* *Gall.* & *Germ.* *Victor.* *Vric.* lib. 2. *Cassia.* li. 3. de *ordine* *Psal.* *Greg.* li. 1. ep. 12. & lib. 4. ep. 10. *Conc.* *Rom.* sub *Sylu.* *Ilerd.* cap. 4. *Valent.* cap. 1. *Aurel.* 1. c. 18. (v) *Luc.* 22. 19. 1. *Cor.* 11. 24. (x) De *Ceremon.* *Missæ.* *Dion. eccles. hier.* cap. 3. *Isid.* *Alcuin.*

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Alcuin. *Remig.* *Raban Amal.* *Rupert.* *Innoc.* 3. *Con.* *Trid.* *sess.* 22. c. 5. & *can.* 7. *Chry.* *hom.* 3. & 14. *Eph.* *Prud.* in *perist.* *hym.* 2. *Opr.* li. 6. *Hier.* ad *Theoph.* ante *libros eius pascha.* *Cyr.* *catech.* 5. *myst.* *Clem.* ep. 2. ad *frat.* *Dom.* *Beda.* l. 1. *hist.* *Angl.* cap. 29. (y) *Cypr.* ep. 66. *Chrys.* ho. 4. in 1. *Cor.* & 2. in *Act.* *Damas.* or. de *defunct.* *Aug.* de *cura.* cap. 1. & *serm.* 32. de *verb.* *Apost.* cap. 1. & 2. & lib. 9. *Conf.* cap. 11. 12. 13. *Epiph.* *cont.* *Aer.* *hares.* 75. & *Serm.* de *cena Do.* vide *Iac.* in *Liturg.* *Basil.* & *Chrys.* (z) Ad *Burdegal.* cap. 3. vide *Hier.* in *Tit.* 1. *Amb.* 1. *offic.* cap. 48 & in *Psal.* 38. *Alex.* ep. 1. & 2. *Naz.* orat. 3. *Aug.* *ser.* 4. de *Innoc.* & 3. *Braccar.* cap. 1. *Greg.* ho. 37. in *Euang.* *Trid.* *sess.* 22. cap. 2. (a) *Conc.* *Ephes.* in ep. ad *Nest.* 2. *Synod.* *Nic.* *act.* 6. *tom.* 3. *Aug.* *contr.* *Faust.* lib. 20. cap. 21. (b) *Eph.* 5. 2. *Heb.* 10. 14. (c) *Exo.* 12. 3. *Mar.* 14. 12. (d) *Euseb.* l. *idem* cap. 10. *Naz.* orat. 4. & in *carm.* ad *Episc.* & ad *Constantinop.* *Nyss.* orat. 1. in *resur.* *Christ.* (e) Ep. 10. ad *Nest.* & *interp.* *Anat.* 11. (f) *Gen.* 14. 18. *Heb.* 7. 1. *Psal.* 109. 4. *Hier.* in *Mat.* 26. *Oecum.* in *Heb.* 3. *Sedul.* lib. 3. *oper.* *Pasch.* *Cla.* *Marius* li. 3. in *Gen.* (g) *Heb.* 9. 25. & 10. 14. (h) *Chrys.* ho. 17. ad *Heb.* *Aug.* ep. 23. *Theo.* in ca 5. 7. 10. ad *Heb.* *item* *Oecum.* & *Photius.* (i) *Mal.* 1. 11. (k) *Petr.* *Clun.* lib. 1. ep. 2.

8. Is the Eucharist to be receiued vnder one kinde only, as of bread, or vnder both kindes of bread and wine?

For asmuch as belongeth to Priests, or those that sacrifice; it is manifest that they must receiue

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ceiue the Sacrament vnder both kinds : whereas otherwise, they can not orderly ei. her consecrate, or offer the Eucharist. The reason wherof depending of the nature of the sacrifice it selfe; there is no neede to alleadge in this place.

But concerning the rest of the faithfull which doe not themselves sacrifice, we must thus much confesse, that they are not bounde by any diuine commandement to receiue the Blessed Sacrament vnder both kinds, but that it is sufficient for their saluation to communicate vnder one kinde. For if we looke into the state of the primitiue Church, we shall finde that it was minnistred vnto the faithfull sometime vnder one (a) and sometime vnder both kinds. And if we goe vnto the holy Scripture; it doth in such (b) maner speake of this Sacrament, that it useth to make mention sometime of the bread and the cuppe; sometime of the bread only. For where we reade: *Vnlesse you (c) eate the fleshe of the Sonne of man, and drinke his bloode, you shall not haue life in you: We reade also: If any man eate of this breade he shall liue foreuer.* And he which said: ** He that eateth my fleshe, and drinketh my bloode, hath life euerlasting:* hath also said: *The (d) bread which I will giue, is my flesh, for the life of the world.* And againe the same that affirmed: *He * that eateth my flesh, and drinketh my bloode, abideth in me and I in him:* affirmed this also: *He (e) that eateth this bread, shall liue foreuer.* To omit, what S. Luke (f) alleadgeth touching the breaking of breade only. Neither doe

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doe we want the example of Christ himselfe, who first at the last supper ordained this Sacrament vnder (g) both kinds, and deliuered it vnto his Apostles. But afterward being at Emaus with his two disciples, he gaue (h) the Eucharist vnder one kinde only, and immediatly after withdrew himselfe, as the fathers do interpret this place of the Gospel.

We must not therefore condemne, either those, who contenting them selues with one kinde onlie, doe abstaine from the vse of the cuppe; and are ready to haue (i) abstained many ages sithence; or those that of olde, when so the Church did allow, had in publike vse both kinds.

But vse and experience the maister of matters, hath taught by litle and litle, that for the more profite of the people, and lesse danger, and for many respects it is very conueniently donne, that the Chalice being lefte, the communion vnder one kinde onlie be retained. And thus hath the Church long since decreed to be done, not swauing at all herein from the ordinance and commandement of her spouse (for she is the Pillar and (k) ground of truth, and a faithfull dispensour (l) of the misteries of God,) but employing that power which shee hath receiued of her spouse in dispensing the misteries to (m) edification, and the common profit of the faithful, as the state & condition of times and men, which enforceth alteration euen in sacred things, doth seeme to require.

For the very wordes of the Gospell doe (n) giue

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giue vs to vnderstand, that Christ at his last supper dealt with those, vnto whom he gaue commission not only to receiue, but also to consecrate and offer the Eucharist, yea and to direct and (o) gouerne the whole Church. To the iudgment, wisdom, and authority, of those he left, to appoint lawes vnto posteritie and accordinge to the diuersitie of times orderlie to dispose, as well in most other thinges appertaininge vnto Christian weale, as in the maner & order of communicating the Eucharist vnto the faithfull.

This same (p) euen out of Saint Paul, doth S. Augustine (q) proue, and it may easely be conuincd by many decrees of the Apostles.

Neither haue we reason to thinke that the laitie haue any wrong, if in this, as also in moste (r) other thinges, they be not made equal vnto Priests. For it is most certaine, that Christ is not diuided into two partes, according vnto the two distinct signes of this Sacrament, but that as well vnder one as vnder both kindes, yea vnder a litle (s) particle of a consecrated hoste, Christe is wholly giuen and wholly receiued in fleshe, in soule, in bloode, and in Godhead. And where Christ is receiued whole and perfit, there can not be wanting the full fruite and effectuell grace of so great a Sacrament. And therefore the laitie are here defrauded of no commoditie at all, whether thou regardest the thing it selfe contained in the Sacrament, to wit, Christ God and man: or doest require the (t) fruite and grace which is giuen
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vnto those, that receiue the blessed Sacrament, for the health of their soules: but they receiue as much vnder one kind, as they should vnder both, if it were allowable.

Of which matter, certes, there is no more any place left either to (v) doubt or to dispute: si- thence that the holy Ghost, who accordinge to the promise of (x) Christ doth teach and gouerne the Church, hath sette downe vnto vs a most cer- taine and plaine sentence, and againe, and againe, confirmed the same, with the inuolable authori- tie of a most holy (y) Synode. Whereupon it may euidently be concluded, that this custome of re- ceiuing vnder one kind, is not contrary vnto the commandement of God: is ratified by the law- full authoritie of the Church: is approved by long continuance of time, and general consent of the faithfull: is commended with most sure reason & profite: and finally, is to be assuredly accounted for a lawe, which by none, but by the Church her selfe may be changed.

And yet neither the aduersaries themselues though here they barke and keepe a stirre, are able to shewe when such custome of communicating began. So that it is a wonder to see some yet, for all this, who being caried away with a shew of priuate deuotion, doe otherwise perswade them- selues, and doe conspire (z) herein with the new rebets and contemnors of the Church; against the reuerend (a) authoritie of the whole Church. These men truly oughte to feare, leaste, whilest they

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they stand so much vpon the outwarde signes of the Sacrament, and giue themselues wholly to contentiounesse, they lose the internall benefite of the Sacrament, yea and Christ himselfe altogether: so that it were farre better for them to abstaine from any vse of the Sacrament at all. For so much as neither faith (b) nor Sacramentes are profitable to any; but to thole only, who persist in the vnity of the Church. So that hereupon Sainte Augustine hath (c) said: *All the Sacramentes of Christ are receiued not to saluation but to iudgement, without the chaire of vnity.* And againe: (d) *What doth either sound faith, or happely, the sound Sacrament of faith profite a man; Whereby the deadly wound of Schisme, the sound health of charitee is destroyed?* And truely there is no doubt, but that they doe greuously sinne against Christ himselfe, who presume to abuse this most holy (e) badge of vnity, to make it as a badge of Schismaticall diuision.

(a) *Tert. lib. 2. ad vxor. c. 5. Cyp ser. 5. de lapsis. Orig. ho. 13. in Exo. Bas. in ep. ad Casariam. Hier. apol. cont. Iouin. cap. 6. Petr. Clun. l. 1. mirac. c. 1. (b) 1. Cor. 10. 16. & 11. 26. Act. 2. 42. (c) Io. 6. 53. Ibid. vers. 51. Conc. Trid. sess. 21. c. 1. * Ibi. ver. 54. (d) Ibid. 51. * Ibi. ver. 56. (e) Ibid. ver. 58. (f) Luc. 24. 30. 35. Act. 2. 42. & 20. 7. & 27. 35. Aug. ep. 86. ad Casul. Chry. ho. 17. operis imperf. Isich. in Leuit. c. 9. (g) Mat. 26. 26. Mar. 14. 22. Luc. 22. 19. 1. Cor. 11. 24. (h) Luc. 24. 30. & ibid. Theoph. & Beda. Chry. ho. 17. oper. imperf. Aug. li. 3. de conf. Euang. c. 25. (i) Euseb. l. 6. hist. c. 36. Aug. ho. 26.*

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ho. 26. ex 50 & ser. 252. de temp. Amb in Satyr. Pauli. in vita S. Amb. Amphil. in vita Basil. Beda. lib. 4. hist. c. 14. & 24. Theod. in Philoth. in vita 26. qua est Symeonis. Euagr. l. 4. c. 3. Greg. Turo. li. 1. de glor. Martyr. c. 86. Gulielmus Abb. in vita S. Bernard. lib. 1. c. 11. (k) 1. Tim. 3. 5. (l) 1. Cor. 4. 1. (m) 2. Cor. 10. 8. & 13. 10. Conc. Trid. sess. 21. cap. 2. (n) Mat. 26. 20. Mar. 14. 17. Luc. 22. 14. Iust. in Apol. 2. ad Aut. (o) Act. 20. 28. 1. Pet. 5. 2. Luc. 10. 16. Ephes. 4. 11. 14. (p) 1. Cor. 11. 34. (q) Ad Iannua. ep. 118. cap. 6. (r) Mat. 8. 18. 10. 20. 23. 1. Tim. 3. 2. 8. 13. & 4. 14. Tit. 1. 5. (s) Basil. ad Casar. Cyr. ad Calos. & in Io. lib. 4. c. 14. Conc. Flor. Emis. hom. 3. de Pasc. Trid. sess. 13. c. 3. & de conf. dist. 2. c. qui manducat. & c. singuli. (t) Io. 6. 41. 51. 1. Cor. 10. 16. (v) Aug. ep. 118. cap. 5. (x) Luc. 12. 31. 10. 14. 16. & 16. 12. Esa. 59. 21. (y) Synod. Const. sess. 13. Bas. sess. 30. Trid. sess. 21. (z) 1. Tim. 3. 15. Mat. 18. 17. (a) Aug. l. 1. con. Cresc. cap. 33. (b) Aug. de vnita Eccles. cap. 4. (c) Lib. 3. cont. lit. Petil. cap. 40. (d) De bapt. cont. Don. lib. 1. cap. 8. (e) Aug. lib. 21. ciu. c. 25. Trid. sess. 13. cap. 2. & 8.

9. What profite commeth by the Eucharist being receiued as it ought to be?

Verie much doubtlesse, and exceeding great. For, this is the holy banquet wherein Christ is receiued, the memory of his Passion is solemnised, the minde is (a) replenished with grace, & a pledge of future glory is giuen vs: As the Church moued by

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the feeling and experience of these fruites, doth notably sing.

This is the (b) Bread that descended from heauen, and giueth life to the worlde, and vpholdeth and strengtheneth our mindes in spirituall life.

This is that holy Synaxis or Communion, (c) which signifieth and causeth also, the faithfull to be linked together amongst themselues, as members of one and the same body, and to bee associated vnto the merites of all Saintes and deuout persons: moreouer (which is a more blessed and happy thing) it vniteth them (d) fast vnto Christ their heade, that they may (e) abide in him, and he in them, and so by that meanes they may obtaine life euerlasting.

This is that voiage (f) prouision of our peregrination, which is the Manna giuen vnto the (g) Fathers, bringeth comforte, delight, vertue and grace most effectuell, without all comparison, vnto those that are wandring in the deserte and warfare of this life, and traueling from hence vnto the heauenly Hierusalem.

And two effects principally (as most excellently teacheth S. Bernard) (h) doth this Sacrament worke in vs; For in the least sinnes it diminisheth our feeling, and in the greater sinnes it cutteth off consent. If any of you do not feele neither so often, nor such vehement motions of Anger, Enuie, Lecherie, or such other like: let him giue thanks to the body and blood of our Lord, because the vertue of
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the Sacrament worketh in him: and let him be glad that a most festered sore doth now drawe neere to perfect soundnesse. And the same (i) againe in an other place: This body of Christ, is a medecine vnto the sicke, and a way to the waifaring pilgrimes: which strengtheneth the weake, delighteth the strong, and cureth languishing faintnesse. By this a man is made more meeke to take correction; more patient to abide labour; more feruent in loue; in taking heede more circumspect; more prompt in obedience, more deuout in thanksgiuing.

No meruaile therefore that great (k) Ignatius hath written, willing vs to come often and speedily vnto the Eucharist, and (as he calleth it) to the glory of God. For when this is continually donne, the powers of Satan are expelled, who bender all his endeours, in to fiery darts to sinne. This bread is a medicine causing immortallitie, a preseruatiue, neuer to die, but to liue in God through Iesus Christ.

* Basil. serm. 1. de bapt. c. 3. (a) Ambr. in Psa. 118. serm. 15. vers. 4. Conc. Trid. sess. 13. ca. 2. (b) Io. 6. 32. 35. 48. 51. 58. & ibi. Theo. & Cyril. (c) 1. Cor. 10. 17. Conc. Flor. (d) Chrys. ho. 45. in Io. & 61. ad pop. Hil. lib. 8. de Trin. Leo. serm. 14. de Pas. Cyr. li. 1. in Io. c. 26. & l. 20. c. 13. & l. 4. ca. 17. Nyss. ora. catech. cap. 37. (e) Io. 6. 56. (f) Conc. 1. Nic. cap. 12. Aurel. ca. 12. Aure. 3. ca. 24. Chrys. l. 6. de sacer. Paulin. in vita Ambros. Euseb. l. 6. hist. c. 36. Niceph. li. 8. c. 31. & l. 13. c. 37. Cedrē. in Maur. & Phoca. imp. Greg. ho. 40. in Euang. (g) Exod. 16. 13. Deut. 8. 16. Sap. 16. 20. Io. 6. 48. Alcimus
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l. 5. c. 20. (h) *Ser. de cana Do. lege* Cyril. l. 4. in Io. c. 17. & l. 3. c. 37. *Cassia. Coll. 22. c. 26.* (i) *Citatur à B. Thoma opusc. 59. c. 5. vid. Chry. hom. 24. in 1. Cor. & 51. in Mat. Pet. Clun. lib. 1. ep. 2.* (k) *Ad Eph. vid. Basile ad Cas. Amb l. 5. de Sacra. cap. 4. Chry. hom. 61. ad Antioch. Cypr. ser. 6. de orat. Do. Hier. ad Lucin. ep. 28. Cyr. lib. 3. in Ioan. cap. 37. Cassia. Col. 23. cap. 21.*

10. What thinges are required for the worthy receiving of the Eucharist, and reaping the frutes and commodities thereof?

THe answer is easie of the Apostle himselfe: *Let a man proue (a) himselfe: and so let him eate of that bread: As also S. Augustine (b) hath saide: In the body of Christ our life doth consist: let him therefore change his life, who meaneth to receiue life.*

And this prouing of a mans selfe, and change of life, consisteth specially in fower thinges: to wit, there must be faith, penance, attention of minde, and a decent composition of the Christian man.

Faith requireth thus much, that thou doest not doubt any whit at all of (c) those thinges that we haue saide, and other the like appertaining vnto this misterie. And that, thou shalt accomplishe, in case thou rest wholly and simply, vpon the faith and sentence of the Church, as doubtlesse it is (d) necessary.

Penance (e) whereof (we will speake hereafter more at large) requireth a detestation of in, and a plaine

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plaine and sincere confession vnto a Priest, and absolution obtained for the same.

Then must the minde of necessity be (f) present, seriously conuerting it selfe, by meditations and deuout praier (g) vnto this so great a Sacrament.

Last of all the decent demeanour and composition I spake of, doth require; that no man come vnto this holy Communion, but (h) chaste, (i) fasting, modest, humble, with (k) submission, and without all indecencie. But they that receiue the holy Eucharist vnworthely, do not receiue life, but iudgement vnto themselues, and are (l) guiltie of the body and bloude of our Lorde, as witnesseth the Apostle: and shall be grievously condemned with Iudas, and the Iewes, the bloudy enemies of Christ our Sauour.

(a) 1. Cor. 11. 28. & *ibid. Theoph. & Ansel. Greg. in 1. Reg. l. 2. c. 1. Nyss. de pers. Christ. forma.* (b) *Ser. 1. de temp.* (c) *Bas. quaest. 172. in reg. breu.* (d) 1. Tim. 3. 15. (e) *Bas. ser. 1. de Bapt. c. 3. & ser. 2. c. 3. Cyp. de laps. Conc. Trid. ses. 13. ca. 7. Hesych. in c. 26. Leuit. Chry. ho. 30. in Gen. & hom. 10. in Mat. Pet. Clun. l. 1. mirac. cap. 2. 3. 5. (f) Chry. ho. 83. in Mat. & 3. ad Eph. & 60. & 6. ad Antioch. (g) *Amb. in orat. ante Missam. (h) Aug. ser. 3. & 252. de temp. Cassia. Coll. 22. c. 5. & l. 6. instit. cap. 8. (i) Aug. ad Ian ep. 118. cap. 6. (k) Orig ho. 5. in diuers. Cass. Coll. 22. cap. 7. (l) 1. Cor. 11. 27. Chr. ho. 45. in Io. & 61. ad Anti. Bas. ser. 2. de Bapt. cap. 3. Theodor. in 1. Cor. 11. Cassia. Coll. 22. c. 5. Pet. Clun. lib. 1. mirac. c. 25.**

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of Penance.

1. What is the Sacrament of Penance?

IT is that in which is giuen the absolution of a Preiste from sinnes, which a man hath truly detested and rightly confessed.

Which power of absolving, to the intent that wee might haue certaine in the Church; this diuine promise was made vnto (a) Preists: Receiue (b) yee the holy Ghost: Whose sinnes you shall forgiue, they are forgiuen them: and whose you shall reteine, they are reteined. Then in an other place; Amen I say to you, saith our (c) Lord; Whatsoeuer you shall binde vpon earth, shall be bound also in heauen: and Whatsoeuer you shall loose vpon earth, shall be loosed also in heauen.

By which it plainly appeareth, that the effecte of this Sacrament is excellent and full of comfort, as being the meanes whereby are remitted all manner of sinnes, though neuer so foule and abominable: and they absolued without anie difference, that haue guiltie consciences in the sight of Almighty God: and this by the Ministry of a Priest, through the diuine ordinace of Christ. And therefore the power and authority of Priests, is nowe farre more excellent, and more to be accounted of, than of (d) olde it was, as beeing those persons vnto whom it is granted, I doe
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not say to allow, as already purged, but altogether to purge, not the leprosie of the body, but the filthes of the soule, as witnesseth (e) Saint Chrysostome. And (f) S. Augustine: What other thing doth the Church, saith hee, vnto whom it is said, What thinges you shall loose shall be loosed: But that which our Lord said to his Disciples loose him (g) and let him goe?

Trid. ses. 14. c. 1. & can. 1. ses. 6. c. 14. & can. 29. Flor. & Const. ses. 15. Nyss. in vita Moisis. Bern. in vita Malach. (a) Trid. ses. 14. c. 6. & can. 10. Amb. l. 1. de poenit. c. 2. & 7. & lib. 2. cap. 2. (b) Io. 20. 23. ibid. Cyr. lib. 12. cap. 56. Greg. ho. 26. in Euang. Chry. ho. 85. in Ioan. (c) Mat. 18. 18. Cyp. ep. 54. ad Corn. Hila. can. 16. in Mat. Pacia. ep. 1. ad Sympr. Hier. ad Heliod. ep. 1. cap. 7. Aug. lib. 20. ciuit. cap. 9. Chry. ho. 5. de ver. Esaia vidi Dominum. (d) Leuit. 4. 22. 27. & 3. 4. 15. & 6. 2. & 1. 2. 17. 37. & 14. 2. 18. Mat. 8. 4. Luc. 17. 14. (e) Chry. l. 3. de sacer. (f) Aug. de Verb. Dom. ser. 8. ca. 1. & 2. & ser. 44. & in Io. tra. 49. & ho. 27. ex 50. & in Psal. 101. Conc. 2. (g) Io. 11. 44.

2. Wherefore is this Sacrament of Penance needfull?

THat a man hauing fallen after Baptisme and become the enemy of God, obtaining by means of this Sacrament remission of sinnes, may be reconciled vnto God, and of a deade man bee made a liue, and of wicked become iust. For which cause, the Fathers doe not vnaduisedly call (a) Penance the second table after shipwrack,

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to wit, by the which, euery man may be transported out of the whirle-pooles of morrall sinne as out of a shipwracke, into the grace and fauor of almighty God, though loaden and pelted with manie, and those very heinous finnes.

Amb lib. de penit. 1. & 2. Aug. lib. de adult. coniug. c. 28. & lib. 2. ca. 16. Con. Later. can. 1. Trid. cap. 2. ses. 14. Flor. Hier. li. 2. aduers. Pelag. (a) Pacia. ep. 1. ad Sympr. Hier. in ca. 3. Esa. & ep. 8. ad Demetr. de seruand. Virg. cap. 6. Ambros. ad Virg. laps. c. 8. Trid. ses. 6. c. 14. & ses. 14. can. 2. Tert. de penit. c. 7. Ezech. 18. 30. & 33. 11.

3. *When is this Sacrament taken as it ought to be, and worketh effectually?*

WHen he that sueth for remission of his finnes, doth vse three partes or actes, Contrition, Confession, and Satisfaction, which do comprehend the full conuersion of a man vnto God, the duty of a penitent, and his perfecte renewing. Of which (a) S. Chrysostome speaketh in this manner. *Perfect Penance doth constrain the sinner to suffer all thinges willingly: Contrition in his heart, Confession in his mouth, and in his actions nothing but humility.* This to be holelome Penance S. Chrysostome affirmeth, that by those very means that we offende God (which certes we doe by heart, worde and deede) by the same we may be reconciled vnto God, in heart by Contrition, in mouth by Confession, indeede by

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by Satisfaction.

To Contrition appertaineth that place: *A troubled spirit is a (b) sacrifice to God: a contrite and humble heart, O God, thou wilt not despise.*

Confession, S. Luke doth notifie in these wordes: (c) *Manie of them that beleued, came confessing and declaring their deeds.* And the (d) Apostle S. James teacheth: *Confesse your finnes one to another.*

And to Satisfaction doe belong those woorthie fruites of Penance, which (e) S. Iohn Baptist requireth, and amongst them Almes is accounted. Of these, Daniel the Prophet saith thus: *Redeeme (f) thy finnes with almes, and thy iniquities with mercie towarde the poore.*

A great offence hath neede of great Satisfaction, saith (g) S. Ambrose.

And hereunto also is referred that which S. Paul saith of mourning for those (b) Corinthians, because they had not as yet doone Penance for the vncleannesse and fornication, and incontinencie which they had committed.

Conc. Flor. & Trid. ses. 14. cap. 3. & can. 4. (a) Ser. de penit. 2. Reg. 16. 5. Ps. 50. 19. 5. & 6. 7. & 37. 7. 18. & 101. 4. 10. 2. Reg. 12. 13. & 24. 10. 3. Reg. 21. 25. Iona. 3. 7. (b) Psal 50. 19 (c) Act. 19. 18. Num. 5. 6. (d) 1ac. 5. 16. & ibid. Bed (e) Mat. 3. 2. Luc. 3. 8. Act. 26. 20. (f) Dan. 4. 24. (g) Amb. ad Virg. laps. c. 8. (h) 2. Cor. 12. 21.

4. *What*

4. What is Contrition?

IT is a griefe of minde, and a detestation conceiued for sinne, because Almighty God is therewith displeased, ioined with a full purpose of amendment of life.

This Contrition is (a) procured, if a man doe diligently beholde the foulnesse, enormity, and multitude of his finnes; if hee carefully thinke vpon that soueraigne goodnesse offended, of the grace of God, and other giftes losse: if he doe deepe lie waighe and stand in awe of the in-
evitable (b) necessitie of the vncertaine houre of death, the horrible seuerity of the iudgement to come, and the euerlasting paines prepared for sinners.

Hereunto appertaineth that of Ezechias: (c) *I will recount vnto thee all my yeeres in the bitternesse of my soule.* And that of Daud: (d) *I stood in awe of thy iudgments.* And that which hee also in lamenting manner doth pray: (e) *I am afflicted and so much humbled: I did rore with the sighs of my hart.* And a little after, (f) *I will declare my iniquity, and I will thinke for my sinne.*

Also it is an expresse speech of God himselfe vnto a sinner: Thou (g) *hast left thy first Charity, be mindfull therefore from whence thou art fallen: and doe Penance.* (h) And Christ in the Gospell; *Feare him, saith he, who after he hath killed, hath power to cast into hell. Yea I say vnto you, feare him.* Nowe finally

finally this griefe of Contrition, doth prepare vs to remission of finnes, in case it be ioined with (i) a confidence of Gods mercie, and a desire of performing those thinges which do belong to the Sacrament of (k) Penance.

Trid. ses. 14. cap. 4. Flor. Aug. ser. 3. in Nat. Do. & c. 2. de panit. medic. seu. ho. 50. ex 50. & cap. 15. Fulg. li. 1. de remiss. pec. c. 12. (a) Chrys. in Ps. 50. & de compunct. l. 1. & 2. Aug. de panit. medic. c. 9. Amb. c. 8. ad Virg. laps. Trid. ses. 14. can. 5. (b) Heb. 9. 27. Sophon. 1. 15. Mat. 25. 41. Mar. 9. 43. (c) Esa. 38. 15. (d) Ps. 118. 120. (e) Ps. 37. 9. (f) Ibid. v. 19. (g) Apoc. 2. 4. & 2. ad Cor. 12. 21. & 7. 9. (h) Luc. 12. 5. Mat. 10. 28. (i) Amb. l. 1. de panit. c. 1. (k) Aug. de panit. med. cap. 11. & in Ench. ca. 65. Amb. in Ps. 37. & c. 8. ad Virg. laps.

5. Is Confession necessary?

YEa verily: but not only as some doe falselie suppose, that interiour Confession which is to be done in the presence of God (a) euerie day, according to the example of holy Daud, who saith, *I haue* (b) *said I will confesse against my selfe my vniustice vnto our Lord:* But also this exteriour confession which is done vnto a (c) Priest, of all the finnes which doe come into a mans minde, after diligent searche and examination of his conscience.

So is it writtē of men of the Primatiue church: *Many of them that* (d) *beleueed came confessing and declaring*

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declaring their deedes. Which manner of confessing to be very necessary, not only the holy lawes of the Church, (e) and the reuerent writings (f) of the Fathers doe confirme, but also the diuine wordes of Christ doe conclude & declare, when hee saith, (g) *Whose sinnes you shall forgive, they are forgiven them: And whose you shall retaine, they are retained.* But to remitte and retaine sinnes (whereas this is an office of a Iudge) no Priest can haue authority, except hee first examine and knowe verie perfectlie the sinners cause, wherof hee hath to iudge. Neither can this knoweledge be had, before that the partie which committeth himselfe to bee iudged and absolued by the Priest as his (h) Iudge, and (i) Phisition, doth so discouer and laie open his woundes in such distincte and seuerall manner by voluntary Confession: that the Priest may plainly perceiue where the sinnes are to bee loosened, and where they are to be bounde.

(a) Chry. ho. 42. in Mat. (b) Ps. 31. 5. (c) Orig. in Ps. 37. ho. 1. & ho. 2. in Leu. Chry. lib. 3. de sacer. Niss. orat. in eos qui in alios acerbis iudicant. Pet. Clun. l. 1. mirac. c. 3. 4. 5. 6. & l. 2. c. vlt. (d) Act. 19. 18. (e) Con. Lateran. can. 21. Flor. & Trid. sess. 14. cap. 5. (f) Clem. ep. 1. ad frat. Dd. Dion. ep. 8. ad Demoph. Tert. de panis. c. 8. 9. 10. 12. Orig. in Ps. 37. ho. 1. & 2. & ho. 2. in Leuit. Cyp. de laps. Pacia. in paren. ad panis. Hier. in c. 10. Eccle. Chry. ho. 30. in Gen. & 16. in Mat. (g) Ioan. 20. 23. (h) Aug. lib. 20. ciu. cap. 9. Greg. ho. 26. in Euang. Chryf. lib. 3. de sacer. & hom. 5. de verb.

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verb. Esa. Hier. ad Heliod. epist. 1. cap. 7. (i) Conc. Lateran. can. 11. Wormat. cap. 25. Orig. ho. 1. & 2. in Psal. 37.

6. What doe the Fathers Write of Confession?

THey certes, doe with one consent, not onely commend and approue vnto vs the benefite of Confession, and the perpetuall practise of it in the Church: but the bond also and necessitie therof.

And to alleadge amongst verie many a fewe, and those most approued witnesses; first (a) S. Basil the great saith thus: *It is iudged necessarie that sinnes be confessed vnto those to whom is committed the dispensation of the mysteries of God: for so the verie Penitents of auncient times are found to haue confessed their sinnes vnto holymen.*

Then (b) S. Cyprian. I beseech you my breethren, saith he, *euery one to confesse his sinne, whilest yet he that sinneth remaineth in this world, whilest his confession may be admitted, whilest euery mans Satisfaction and remission giuen by the Priests, is acceptable vnto our Lorde.*

Hereunto accordeth the sentence of S. Augustine, who teacheth in this manner: *Doe yee Penance, such as is done in the Church, that the church may pray for you. Let no man say within himselfe, I doe it in secrete, I doe it before God alone: God who pardoneth mee, knoweth that I doe in heart. Was it therefore said in vaine (c) Whatsoeuer you shall loose in earth shall be*

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be loosed in Heauen? Were the keyes giuen to the Church of God in vaine? Doe we frustrate the Gospell of God? Doe we frustrate the wordes of Christ? Doe we promise you that which he denieth? Doe we deceiue you? And in another place: (d) There are saith he, that do thinke it sufficient for their saluation, if they confesse their sinnes to God alone, vnto whom nothing is hidden, and euery mans conscience lieth open. For they will not, or they are ashamed, or they disdain to shew themselves vnto Priests, whom yet our Lord hath by Moyses ordained to discerne betweene (e) Leaper & Leaper. But I wil not haue thee deceiued with this opinion, and bee ashamed thereby to confesse them vnto the vice-gerent of our Lord, either languishing with the shamefastnesse, or stiffe-necked with indignation. For of reason in like maner must we admit him for our iudge, which our Lord doth not disdain to bee his Vicar. And it is no lesse euident that (f) Leo the great hath left in writing; The manifold mercies of God doth succour the falles of men, that not only by the grace of Baptisme, but also by the medicine of Penance, the hope of life euerlastinge might be repaired: that they which had violated the benefite of regeneration, condemning themselves in their owne iudgement, might come to remission of sinne: the succours of Gods goodnesse being so ordained, that pardon cannot be had at Gods hands, but by the supplication of Priests. For the Mediator of (g) God and Men, Christ Iesus, hath giuen this power to Prelates of the Church, that they might both admitte vnto Penance those which confesse, and receiue them beeing purged with hol-
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some satisfaction, to the Communion of the Sacraments, by the gate of reconciliation.

(a) Quæst. 288. in reg. breu. vide quæst. 229. & in ep. 3. can. ad Amphil. can. 73. (b) De laps. vide ep. 10. & 55. Hom. 49. ex 50. cap. 3. & ho. 41. & 50. cap. 4. & 5. (c) Mat. 18. Ioan. 20. 23. (d) Lib. 2. de visit. infirm. cap. 4. (e) Leuit. 13. 2. & 14. 2. Luc. 17. 14. Mat. 8. 4. (f) Ep. 91. ad Theod. vide epist. 80. ad Episc. Camp. (g) 1. Tim. 2. 5.

7. What ought we to thinke of Satisfaction?

TRuely thus much, that there is one kind of Satisfaction proper vnto Christ our Redeemer; and an other common to all faithfull penitents. That was once accomplished in the (a) body of Christ crucified, when that immaculate Lamb tooke away the sinnes of the worlde, that they which by nature were the sonnes of (b) wrath, might bee reconciled vnto God: but this, which belongeth vnto penitentes, is done euery day in the Church by the members of Christ, when beeing sorie for our sinnes, we doe after Confession performe those thinges, which the Priest when hee gaue absolution enjoined: or when of our owne accorde wee doe bring forth the worthy fruits of penance, whereby we may in some part at the least recompence the faults and offences of our life past.

This is a certaine (c) Satisfaction both of reuengement and of purgation: and it is so farre from

from obscuring the benefit and Satisfaction of Christ our redeemer; that it doth more commend and set forth the same. For that Satisfaction of his going before, and especially cooperating (d) with vs, we do according vnto the Scripture, v[e] (e) iudgement and Iustice; taking reuengment vpon our selues for our sinnes; and cleansing the reliques of sinne that remaine in vs; procuringe and deseruing for our selues the more plentifull grace of God: finally, professing by these meanes, that wee doe willingly embrace the Crosse of Christ, denie (f) our selues, mortifie our fleshe, and being stricken with an hatred of olde Adam in vs, doe endeouour to perfection, whilest we do with feruent zeale and courage, striue against the motions of a depraued minde. After this sort did holy (g) Dauid, the Niniuites and others, giue themselues to Satisfaction, whome it is manifest to haue done Penance in Sackecloth, Ashes, Sighing, Mourning, Fasting, and other afflictions, and they are read to haue bin grateful and approued vnto God therefore. And this part of Penance the Scripture confirming, and commending vnto vs crieth out: (h) *Turne ye to me with all your heart, in Fasting, in Weeping, and Lamentation.* And in another place: (i) *Conuert and doe Penance for all your iniquities: And iniquitie shal not be vnto you in destruction.* And S. Paul teacheth also, that the sadnesse which is according to God, doth worke Penance. And hee giueth a generall admonition: that, If (l) *We did Iudge our selues,*

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We shoulde not be iudged of our Lord.

And for that cause we shall not neede to discourt of the name of Satisfactiō, which certes in the Fathers is verie familiar: seeing that the thing it selfe is expressely set down in holy Scripture.

Greg. in cap. 9. lib. 1 Reg. Bas. q. 12 in reg. breu. (a) Heb. 9. 22. Eph. 5. 2. 26. & 4. 32. 1. Ioan. 2. 2. Ioan. 1. 29. (b) Eph. 2. 3. 2. Cor. 5. 18. Cyp. ep. 59. & 10. Tert. de pen. cap. 5. 7. 8. 9. Conc. Trid. sess. 14. cap. 8. & 9. de sacr. Penit. (c) Exod. 32. 3. Num. 12. 9. & 14. 19. 27 & 20. 10. 24. Psal. 98. 6. 8. 2. Reg. 12. 7. 13. Aug. lib. 2 de pecc. mer. cap. 34. & l. 2 cont. Faust. c. 67. Greg. l. 9. mor. c. 27. 2. Reg. 24. O. Prou. 11. 31. Eccles. 5. 2. Aug. 17. 124. in Ioan. (d) Chry. ho. 80 ad pop. Esa 56. 1. Ezech. 18. 21. 27. Hier. 2. 3. 2. Cor. 7. 9. Psal. 50. 1. 6. & Chry. ibid. & in Mat. 3. (f) Luc. 9. 23. Mat. 16. 24. Rom. 6. 2. 6. Eph. 4. 22. Col. 3. 0. (g) 2. Reg. 12. 13. 1. Paral. 21. 16. Psal. 34. 13. & 98. 11. Iona 3. 5. 3. Reg. 21. 27. 1. Mac. 2. 14. & 3. 47. 2. Mac. 3. 20. Mat. 11. 21. Luc. 0. 13. Iud. th 4. 8. 16. & 7. 4. & 8. 5. & 9. 1. Ioel 2. 12. Dan. 9. 3. Iob. 42. 6. Hier. 6. 26. & 4. 8. & 25. 34. & 48. 37. & 49. 3. Ezech. 7. 18. Thren. 2. 10 (h) Ioel. 2. 12. (i) Ezech. 18. 30. 31. (k) 2. Cor. 7. 9. (l) 1. Cor. 11. 31.

8. Let vs see some sentences of the Fathers touching Satisfaction?

Saint Cyprian that most holy Martyr, teacheth in this manner: *Looke howe much (a) Almighty*

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For God is prone to pardon by the piety of a Father, so much is hee to be feared by the Maiessty of a Iudge. Let a deepe Wounde haue diligent and long phisicke. Let not the Penance be lesse than the faulte: Wee must pray more earnestly, passe ouer the day in lamenting; the nightes in Watching and Weeping; spend the whole tyme in mournefull teares lie vpon the ground in ashes; and Wallowe in sackeclothe and filthe. And againe the same: God is to be (b) beseeched and to be pacified with our satisfaction: our sinnes must be pondered: our actions and secret intentions surueied: and the deserts of our conscience weighed. And a little after: The Way of Penance which the Priesthe sheweth vs, let vs embrace: let vs vse the vitall remedies which he taketh out of heauenly scriptures: and laying open the burden of our conscience before him, let vs demaunde the wholesome medicine for those secret woundes which we haue confessed. And let vs not cease to doe Penance, and call vpon the mercie of our Lorde; least that which seemeth but little in the qualitie of the sinne, be augmented by the negligence of Satisfaction.

And (c) Saint Auguistine hath laide very plainlie: That it is not sufficient for a man to amende his manners and to leaue his misdeeds; vnlesse by the sorrowe of Penance, by the sighings of humility, and by the Sacrifice of a contrite hart, together with the cooperation of almes, Satisfaction be made to God for those thinges also that haue beene committed.

Then in S. Hierome we find it thus written: (d) The body is to be afflicted which hath spent much time in delicacy: long laughter must bee recompen-

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compensed with continuall weeping: the soft linnen and pretious filkes, must be changed into the sharpenesse of haire-clothe.

To this end also is this speache of (e) S. Ambrose: He that doth Penance, ought not only to wash away his sinne with teares; but also to couer his faultes with more reformed actions, that sinne may not bee imputed vnto him. And gaine in another place: For a great (f) wound, a deepe and long medicine is necessarie. Great Wickednesse, must of necessity haue great Satisfaction. Finally so saith S. Gregory. It is to be (g) seriously thought and considered, that he which knoweth himselfe to haue committed things vnlawfull, must endeuour to abstaine from some things that are lawfull; that thereby he may make Satisfaction vnto his Creator.

(a) De lapsis. Idem epist. 55. ad Corn. & epist. 10. ad Clerum. (b) De lapsis. vide eund. de elemos. (c) Hom. 50. cap. 5. vide in Ench. cap. 70. 71. & 65. (d) In Epit. Paul cap. 7. & Chry. ho. 10. in Mat. (e) Lib. 2. de penit. c. 5. & li. 1. cap. 16. (f) Ad Virg. laps. cap. 8. & lib. 1. de penit. cap. 2. (g) Hom. 34. in Euang. vide Emis. ad mon. ho. 5. & 10. Theod. in epit. diuinor. decret. cap. de penit. & l. 4. haret. fab. de Audianis.

9. Is there any place for Satisfaction after Death?

For the explication of this point, wee must consider the diuerse estates of them that die. For some of them do keepe the grace of God, and

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and innocency of life, euen to their end. Vnto whom appertaineth that saying of (a) Manasses; That, *Vnto iust persons, and those which haue not sinned, as Abraham, Isaac, and Iacob, Penance was not ordained.* Others haue sinned indeed, and fallen from the grace of God which once they receiued, but they haue purged in this life the filth of their sinnes, with the woorthy workes of Penance (b) Dauid, (c) Ezechias, (d) S. Peter, and (e) S. Mary Magdalen. Both these kindes haue no neede of Satisfaction after death, but are altogether free from all bonde thereof.

But far more in number are those of a middle sorte, and yet not verie euill, as (f) S. Augustine sheweth; who haue not performed perfite Penance for their sinnes in their life time: and therefore are to be saued (g) by fire: that, whatsoeuer was wanting of conuenient Satisfaction in this life, may be paide vnto Gods Iustice in another. For there (h) *shall not enter any polluted thing into that Citie.*

Therefore that we may aunswer to the question proposed: such kind of persons departed, must abide some Satisfaction; yea and that most painfull, after their death. Which yet neuertheless (i) God of his great mercie is wonte to release by the deuout intercession of those that are aliue, that so they which are departed, being holpen in the Church by the Suffrages of their brethren, & members; may bee lightned of their sinnes & of the terrible paines due vnto the same.

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And hereunto belongeth that which the authority of holy Scripture deliuereth. It (k) *is a holy and holosome cogitation, to pray for the dead, that they may bee loosened from their sinnes.* Whereupon Iudas the Machabee was comended, for that beeing mooued with a singular religious zeale; he did with great care and sumptuousnesse procure, that not only praiers, but also (l) sacrifice should be offered for the sinnes of the soules departed. In this Doctrine doe agree the Reuerende (m) Councils and Fathers, which haue deliuered the true Doctrine of the Church. Of whom to alleadge one in steede of many, and him a witnesse most worthie of credite: (n) S. Augustine writeth thus: *In the bookes of the Machabees, we reade Sacrifice to haue beene offered for the dead. But although it were no where extant in the olde Scriptures, yet is the authority of the vniuersall Church not smal, whose practise in this behalfe is most euident; Where, in the praiers of the Priests, which are made vnto our Lorde at his Altar, the commendation also of those that are departed, hath a peculiar place. And againe: It is to be thought (saith hee) that there shall bee no Purgatorie (o) paines, after that last and terrible iudgement. And what can be more plainely spoken than those wordes? It is not to bee doubted but that by the praiers of the (p) holy Church, and by the most holosome Sacrifice, and by Almes which are bestowed for their soules; those which are departed be holpen, that our Lord may deale more mercifully with them, than their sinnes haue deserued.*

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serued. For this hath bene deliuered by the Fathers, and the vniuersall Church obserueth; that for those which are departed in the communion of the Body and Bloode of Christ; When their memory is made at the Sacrifice in the due place: Praiers also are powred out vnto God, and it is expressely mentioned that the Sacrifice is offered for them. And When for the helping of them, Workes of mercy are exercised: Who may doubt but that they are auailable vnto them, for Whom praiers are not in vaine offered? It is not at all to be doubted but these things doe profite the dead, yet such only who liued so before death, that these things might be profitable to them after death. Thus writeth S. Augustine aboute 1200. yeeres agoe: to omitte many also more ancient than himselve, (g) S. Cyprian, (r) Origen, (s) S. Denis, (t) S. Clement, who with one consent doe all accorde in this Doctrine. Wherefore (v) S. Chrysostome doth in plaine termes exhort, both that we our selues to our power doe helpe them that are departed, and put others in minde also to pray and giue Almes for them. For it was not vnadvisedly decreed by the Apostles, that in the dreadfull Mysteries, Commemoration should be made of those that are departed. For they knewe well that they shoulde gaine much, and reape no small commoditie thereby. Thus writeth S. Chrysostome.

Finally this is that which to this day the holy Church, a faithfull interpretour of the Scriptures, hath taught against the (x) Arians, that there is a certain Purgatory, or emendatory (y) fire, as

(z) S.

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(z) S. Augustine calleth it, in which, the faithfull soules departed in Christ, must suffer and satisfie for the punishment of those sinnes, for which wholelie satisfaction was not made in this life by Penance: except as (a) Saint Augustine speaketh, they bee releued by the deuotion of their friendes that are liue.

(a) In orat. Manassis. (b) 2. Reg. 12. 13. Psal. 6. 7. (c) Esa. 38. 15. (d) Mat. 26. 57. (e) Luc. 7. 37. (f) Ench. c. 110. Beda in c. 11. Pro. (g) 1. Cor. 3. 15. So doth S. Aug. expound this place, in Psal. 37. & l. 21. de ciuit. cap. 26. de fide & oper. cap. 16. & in Psal. 80. So doth also Origen. ho. 12. & 13. in Hier. 25. in Num. & 6. in Exod. Amb. in 1. Cor. 3. & ser. 20. in Psal. 118. Hier. in cap. 4. Amos. & in fine ult. libri in Esa. & lib. 2. in Iou. in cap. 13. Also Saint Gregory li. 4. Dial. cap. 39. & Beda in 3. cap. Luc. (h) Apoc. 27. Psal. 14. 1. & 23. 3. (i) Aug. vt supra. & li. 21. ciu. cap. 24. ho. 16. ex 50. & ser. 41. de sanctis. Greg. 4. Dial. cap. 39. Ber. de obitu Humb. Damasc. in orat. de def. Conc. Flor. & Trid. ses. 6. can. 30. & ses. 25. part. 1. (k) 2. Mach. 12. 43. 1. Reg. 31. 13. Beda. ib. 2. Reg. 1. 12. & 3. 31. Tob. 4. 18. Eccli. 7. 37. & 17. 18 & 38. 14. Hier. 16. 6. 2. Tim. 1. 17. 1. 10. 5. 16. (l) Ibidem. (m) Conc. 4. Carr. ca. 79. & 95. Tolet. 11. cap. 31. Bra. 1. c. 34. Flor. & Trid. ses. 25. & ses. 22. cap. 2. & can. 3. (n) Li. de cura mor. ca. 1. (o) Lib. 21. ciu. ca. 16. vide Mat. 12. 32. Which place is expounded of remission of sinnes in the other world by praiers of the Church. By S. Aug. l. 21. ciu. c. 24. & l. 6. in Iul. c. 5. Greg. l. 4. Dial. c. 39. Beda in c. 3. Mar. Bern. hom. 66. in Cant. Pet. Clun. in ep. cont.

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Pet. Brn. Raban lib. 2. de inst. cler. cap. 44. v. de etiam
Mat. 5. 26. Which place also is expounded of Purgato-
rie: By Tert. l. de anima cap. 17. Cyp. lib. 4. ep. 2. Orig.
or. 35. in Luc. & in ep. ad Ro. Emis. hom. 5. de Ep ph.
Amb in Luc. 12. Hier. in Mat. 5. Bern. ser. de obitu
Humbert. vide Mal. 3. 3. Phil. 2. 10. Apoc. 5. 3. 12. (p)
Aug. de verb. Apo. ser. 32. cap. 1 & 2. vide Isid. lib. 1. de
offic. cap. 18. Raban. lib. 2. de inst. Cler. cap. 44. (q)
Ep. 52. & 66. (r) vs supra. (s) De Eccle. Hier. cap. 7.
(t) Ep. 1. & lib. 6. const. cap. 29. (v) Ho. 3. in Ph. l. &
41. in 1. Cor. & 69. ad pop. Damasc. in orat. de des.
Athan. & Nyss apud Damasc. (x) Epiph. bar 75. Aug.
ber. 53. Damasc. de heres. (y) Trid. ses. 25. & 6. &
Flor. (z) In Ps. 37. & l. 2. de Gen. cont. Ma. ca. 20 Greg.
in 3. Ps. Panis. & li. 4. D al. ca. 39. Ber. ser. 66. in Cant.
(a) Ench. ca. 110. & de cura mort. c. 1. 4. 18.

10. What is the commendation and dignity of Penance?

Penance is the beginning of the preaching of the Gospell: the ioy of Angels in heauen: the straite way vpon earth, and that narrow gate, by which the faithfull doe trauel towards life, and lay violent hands vpon the kingdome of heauē. Shee (a) erecteth them that bee fallen: cureth the wounded: strengthneth the weake, quickneth the deade, restoreth those that are lost: and finally, all things that sinne doth impaire, Penance doth renue and refreſhe in vs. By her we giue a testimony of an hatred of our life past, of the contempt of our selues: and of all submission. She
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being our guide: we mourning; find (b) comfort: being wounded; we are cured: beeing humble; we are exalted. This is the whereby we ouercome the diuels, and the pestilence of vice: we driue awaie de'erned (c) punishments: we pacifie Gods wrath, we purchase grace: and get glory euerlasting. Hereupō are those speeches of Christ in the Gospell: Doe Penance for the kingdome of heauen is at hand. (e) I came not to call the lust, but sinners to Penance. Vnlesse (f) you haue Penance, you shall likewise perishe. But hee finally doth true Penance, to conclude all these things with the wordes of S. Cyprian; (g) Who obeying the precepts of God and the Priests, with his obedience and Works of Iustice doth winne our Lord.

Mat. 3. 2. & 4. 17. Mar. 1. 4. Luc. 5. 7. 10. Mat. 7. 13. & 11. 12. (a) Lib. de vera & fals panis. c. 1. Bas. in homil de ver. panis. Chry. in ho & serm de panis. (b) Mat. 5. 5. (c) Hier. 18. 8. Ezech 18. 21. & 33. 11. Iona. 3. Mat. 3. 6. 2. Cor 7. 10. Act. 11. 18. (d) Mat. 4. 17. (e) Luc. 5. 32. (f) Luc. 13. 0. (g) Ep. 14.

OF THE SACRAMENTE of Extreame-Vnction.

1. What ought to be our beleef touchinge the Sacrament of Extreame Vnction?

That certes which the (a) Catholique Church doth constantly teache: to witte;
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that this is a sacred signe, ordained in consecrated oile, that hereby heauenlie vertue may by Gods ordinance be applied vnto sicke persons, for the health not only of their soules, but of their bodies also.

Vnto which Sacrament Sainte Iames the Apostle, giueth most cleare and euident testimony, for as much as he hath written these verie wordes: (b) *Is any man sicke among you? Let him bring in the Priestes of the church, and let them pray ouer him, anoynting him with oile in the name of our Lord. And the prayer of faith shall saue the sick: And our Lord shall lifte him vp: And if he be in sinnes they shalbe remitted him.*

(a) *Con Nic. ex Arab. Latinum factum can. 69. Con. Const. ses 15 Flor. & Trid. sess. 14 Innoc. 1. ep. ad Decentium. ca. 8. Pet Dam. ser. 1. in delectat. Eccles. Bern. in vita Mala. Conc Worm. can. 72 Cabil. 2. cap. 48. Melden. apud Burchard l. b. 4. can. 75. & apud Iuonem. part. 1. cap. 267. Aquisgr. 2. can. 8. Morgunt sub Rabano. Alcuinus. lib. de offic cap. 12. Hugo. lib. 2. de Sacram. par. 15. cap. 2. & 3. Orig. hom. 2. in Leuit. Chry. lib. 3. de Sacerd. Aug. in speculo. & in ferm. 215. de tempt. (b) Iac. 5. 14. & Ibid. Beda.*

3. What doth the Apostle teach by these wordes?

Hee sheweth first of all that the Element, or matter of this Sacrament, is oile consecrated, as noteth well (a) S. Bede, by the benediction of a bishoppe. And it signifieth (b) cherefulnesse

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fulnesse of minde, and an internall strengthening which through the grace of God, the sicke man feeleth by the vertue of this Sacrament.

Then doth the same Apostle set downe the proper minister of this Sacramente, to witte a (c) Priest, who with praier is decently to exercise this holy vnction. Neither was it without some signification of the minister of this Sacrament written of the Apostles; that, (d) *They anointed with oile many sicke, and healed them.*

Furthermore, the parties that receiue this Sacrament; are by Saint Iames called sicke persons: because, as the manner, and custome of the Church is; this holy vnction is onelie celebrated in grievous and daungerous sicknesses.

(a) *In cap 16. Mar. & in 8. Luc. & in 5. Iac. Innoc. 1. vt supra. Conc. Meld. vt supra. (b) Theoph. in cap. 6. Mar. (c) Chry. l. 3. de sacer. & Orig. ho. 2. in Leuit. (d) Mar. 6. 13. & 61. Theoph & Bed. (e) Pet. Clun. lib. 1. mirac. cap. 20. & li. 2. cap. 32.*

3. What is the profite and effect of this Sacrament?

First it auaieth to remission of (a) such sinnes as the sicke person hath not already purged by the remedies of Penance: that he may before all thinges be eased of the burden, and cured of the maladie of his sinnes.

Then profiteth it also, either to driue away, or to (b) asswage the infirmity of the body; so farre

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farre forth as it is expedient for the sicke person to be deliuered of the same.

Last of all, it is of force to minister comforte, and confidence: of which certes there is speciall neede, in that last agony and departure; at what time the (c) dying man must haue very sore conflicts, both with most bitter paines, and also with most horrible feendes. Wherefore although bodily health bee not alwaies hereby reitored vnto the sicke person, who often chaunceth to dy after this vnction receiued: yet a peculiar grace is giuen in this Sacrament, to beare the force and troublesomnesse of the disease more constantly; and to take death it selfe more easily. And this is it, that by his Apostles God hath promised: (d) *The prayer of faith shall saue the sicke: And our Lord shall lifse him vp: And if he be in sinnes, they shall be remitted him.*

To the signifying certes of which effects, euen the nature, and natue force of oile doth fi lie agree (e) Theophilaſte sheweth. Wherefore it behoueth vs exactly to obserue that which (f) S. Augustine doth most holesomely admonishe: *So often as anie infirmitie chaunceth, let him that is sicke receiue the Body and Bloode of Christ, and after that let him annoint his body: that, that which is written may be accomplished in him: Is (g) any man sicke? Let him bring in the Priests and let them praye ouer him, annoiling him with oile in the name of our Lord. And the prayer of faith shall saue the sicke. And our Lord shall lifse him vp: And if he be in sinnes they shall*

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shall be remitted him.

(a) Bern. in vita Mal. Conc. Trid. vi supra. Pet. Clun. li. 6. ep. 1. (b) Ibidem Bern. (c) Cyril. Al. in orat. de exitu anima. Greg. lib. 2. mor. cap. 17. & 18. ho. 39. in Euang. Clun. grad. 6. Euf. Emf. ho. 1. ad Monac. Seuer. Sulp. de transf. S. Mart. (d) Iac. 5. 15. (e) In cap. 6. Mar. (f) Ser. 215. de temp. vide etiam de rect. Cath. conuers. & de visit. infir. lib. 2. c. 4. itē in speculo. (g) Iac 5. 14.

OF THE SACRAMENT OF Orders.

1. What is the Sacrament of holy Orders?

IT is that whereby a singular grace and spiritual power is giuen to some, that they may by open profession beare office in the Church.

This is the Sacrament, by which as by a dore do necessarily enter the lawfull dispensers of the (a) misteries, and of the worde of God; the Ministers of Christ and his Church; as Bishops; Priestes; Deacons; Finallie, all those whosoever they be that do exercise functions in the Church orderly, and with authority.

For no man, as the (b) Scripture testifieth, Taketh, or ought to take, the honor to himselfe, to witte of exercising the functions of the Church, but he that is called of God as Aaron: that is, vnlesse he be consecrated by the Sacrament of visible ordination; and bee by a (c) Bishop lawfully ordered, & sent to the worke of some certaine Ministry, which

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which in his degree he may exercise in the Church according to the Lawes of Diuine and Apostolicall Tradition.

*Aug. lib. 2. cont. ep. Parmen. cap. 13. & de bono con-
ing. cap. 24. & li. 1. cont. Don. c. 1. Leo. ep. 81. ad Diosc.
Greg. in cap. 10. & 16. lib. 1. reg. Nyss. orat. de sanct.
Bapt. Cons Flor. Trid. sess. 23. Amb. in 12. cap. 1. ad Cor.
Theoph. in cap. 19. Luc. Pet. Clun. lib. 6. ep. 1. (a) 1.
Cor. 4. 1. Mal. 2. 7. 1. Tim. 3. 1. & 5. 17. Ephes. 4. 11.
1. Cor. 14. 2. 19 & 12. 28. (b) Heb. 5. 4. Act 1. 24. Cyp.
ep. 52. Tert. de prescript. cap 41. Conc Lat. cap. 3. In-
noc. 3. ad Metens. cap. cum ex iniuncto. Tit. de her. (c)
Mat. 10. 1. Luc. 9. 1. Mar. 16. 15. Io. 20. 21. & 17. 18. Act.
13. 2. Tit. 1. 5.*

2. Are not all Christians Priests a like?

They may surely be (a) so called in this sense, that, as Priests are wonte to exercise certaine externall Sacrifices and sacred functions: so, as many as are regenerated in Christ, may and ought daily to offer, & diligently to exercise, certaine spiritual (b) sacrifices, to witte, Praier, Praises, Thanks-giuings, mortifying of the Fleshe, and others of like sorte. So that for this cause they are saide in holy Scripture to be spirituall Priests before God, and to offer vp spirituall Sacrifices.

But if we take this name of Priesthoode properly: all indifferentlie are not Priests; but those only vnto whom the authority of the Church hath committed, to be proper ministers (c) of Sa-
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cramentes, and hath granted power and right to consecrate, offer, and distribute the holy Euchariste, and both to remitte and to retaine the sinnes of men. And of the Priests and prelates of the new Lawe, thus writeth Saint Paul: *The Priestes that rule (d) well, let them be esteemed worthy of double honour, especially they that labour in the worde and Doctrine.* And this doubtlesse cannot appertaine to women; whome (e) the same Apostle forbiddeth to teach in the Church, and biddeth to be silent: neither can it concerne the (f) Laity at all; whose part it is after the manner of sheepe, to be fedde (g) and not to feede, to be gouerned, not to preferre, but to submitte and humble themselues vnto their Prelates, and to heare, obserue and doe, whatsoever they sitting in the chaire shall say, whether they be good, or euill: according as we reade it commaunded by the worde of God.

Wherefore as in the Church Triumphant, there are Angels different (h) in order and power, who with decent disposition, doe faithfullie execute and fulfill the offices imposed vpon them. So also the Church (i) Militant which is the house of God, and as it were a certaine campe set in battell array, hath her peculiar Ministers distinct from other Christians, and disposed in Godly order amongst themselues, for the prosecuting of the publike and common functions of the Church vpon earth; to witte, that for the benefite of the Christian people, they may euen by publike profes-

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profession, and with due Comeliness and Ma-
iety, bestowe their labours in those (k) thinges
which belong vnto God, and the health of
soules.

(a) Apo. 1. 6. & 5. 10. 1. Pet. 2. 9 (b) 1. Pet. 2. 5. Rom.
12. 1. Psal. 49. 23 & 50. 19 Phil. 4. 18. Heb. 13. 15. 16.
vide Bas. ser. 2. de Bap. cap. 8. Aug. 20. ciu. cap. 10. Leo.
ser. 3. in annuvers. Amb. lib. 4. Sac. cap. 1. (c) Ignat. ad
Her. Chry. 1. 3 & 6. de sacer. & ho. 60. ad pop. Hier.
ad Heliod. ep. 1. cap. 7. & adue. s. Lucif. cap. 8. & ep. 83.
ad Euag. Victor. 1. 2. de persec. Cyp. ep. 54. (d) 1. Tim.
5. 17. (e) 1. Tim. 2. 11. 1. Cor. 4. 34. Tert. de prescrip.
cap. 4. Epiph. har. 42. & 40. (f) Leo. ep. cap. 2. ad
Maxi. (g) 10. 10. 11. & 21. 15. 1. Pet. 5. 2. & 2. 13. Heb.
13. 17. Rom. 13. 1. Mat. 23. 2. Luc. 10. 16. 1. Io. 4. 6. (h)
Col. 1. 6. Dan. 7. 10. Dion de celest. hier. cap. 10. (i)
1. Tim. 3. 15. Cant. 6. 9. Anac. ep. 1. 2. & 3. Isid. lib.
2. de offic. cap. 5. & sequ. (k) Heb. 5. 1. & 8. 3. & 13.
17. 2. Cor. 5. 20.

3. In what place doth the Scripture giue testi- monie vnto this Sacrament?

THere truly, where it teacheth of the Apost-
les, that in choosing, appointing, and orde-
ring, of the Ministers of the Church, they vsed
imposition of (a) hands. For by this as by a cer-
tain and effectuell token of present grace, which
is exhibited and (b) receiued in the giuing of ho-
ly orders, is this Sacrament which we speake of
commended vnto vs.

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who he had created Bishop, & admonishing him
of the grace that he had receiued in this Sacrament;
doth speake in this manner. (c) Neglect not the
grace that is in thee, which is giuen thee by Prophecie,
with imposition of the hands of Priesthoode: And a-
gaine writing to the same Bishoppe. (d) I admo-
nishe thee, that thou resuscitate the grace of God,
which is in thee, by the imposition of my handes.

And because it is very much materiall, (e) what
kind of men be placed in eery of the Churches
functions, and doe receiue Ecclesiasticall power
by meanes of this Sacrament: therefore it is said
to euerie Bishop: (f) Impose handes on no man light-
lie, neither doe thou communicate with other mennes
sinnes.

(a) Act. 6. 6. & 13. 3. & 14. 22. 1. Tim. 4. 14. & 5.
22. 2. Tim. 1. 6. (b) Amb. li. de dignit. Sacerd. cap. 5. Ni-
ceph. lib. 12. cap. 14. (c) 1. Tim. 4. 14. & ibid. Theoph.
& Haymo. (d) 2. Tim. 1. 6. & ibid. Theoph. (e) Leo. ep.
87. ad Episc. Maur. synod. Rom. sub Sylu. cap. 11. Trid.
ses. 23. cap. 7. & 12. reform. (f) 1. Tim. 5. 22.

4. Howe many degrees doth this Sacrament containe in it?

IT containeth in generall, lesser, & greater or-
ders: the lesser are foure (a) in number, to wit-
te, of Ostiaries, Lectors, Exorcistes, & Acolites.
And the greater are three: to wit, Of Subdeacons,
Deacons, and Priestes. And of Priestes some are
N
grea-

greater, some lesser, knowen to bee ordained (b) by Christ.

For the greater sort of Priests, are the Apostles and Bishops their (c) successors, excelling doubtles with a great power and reuerend prerogative of dignitie. For it is their office (as the (d) Scripture testifieth) to take heed to themselves and to the whole flocke, which they doe receiue of the holy Ghost, to bee cured, and fedde: to rule the Church, to reforme the things that are wanting: and to ordaine Priests by Cities.

And the lesser sort of Priests doe attende in the Ministerie of the Church vnder Bishops as those (e) 72. Disciples did vnder the Apostles: doe (f) offer giftes and Sacrifices for sinnes: and are next vnto the same Bishops, as it were workemen (g) in our Lords haruest.

But the Clarkes of the foure lesser orders, haue this proper office, to (b) attend vpon Priests and Bishops in many busineses and affaires: to dispose the people that doe resorte to holy thinges: and that they themselves by little and little, as it were by certaine degrees, may be well informed and prepared to vndertake greater offices in the Church.

But the other three (i) greater orders, doe offorde greater power both in other things, and in the holie misteries of the Euchariste. Therefore the Sub-deacon and Deacon may be present at the saide misteries as Ministers, and be next vnto the Priests themselves. And although as touching the

the Sacrament of Orders, and the authority of offering Sacrifice, there be no difference between Bishoppes and Priests (k) yet are they more excellent and high than Priests; if wee consider the power and authority of gouerning the Church, of feeding foules, of confirming the Baptised, & of ordering Clarkes.

But it is not our intente at this present, exactly to declare what functions and Lawes, are prescribed to euery particular order: Most certaine it is that all orders, are to be had in great estimation, and diligently to be kepte and maintained. For most firme testimonie is giuen vnto the same by the holie Discipline of the Apostles Tradition, and (l) the Churches obseruance, which hath continued euen vnto this day.

(a) Conc. Carth. 4. can. 6. & sequ. Laod. can. 24. Trid. sess. 23. Ignat. ad. Antioch. Dion. eccles. hierarch. c. 3. Euseb. hist. l. 6. pap. 39. ex epist. Corn. (b) Luc. 9. 1. & 10. 1. & ibid. Beda. Clem. ep. 1. Anaclet. ep. 2. & 3. (c) Hier. ad Marcel. ep. 54. Cypr. ep. 69. & 65. Ignat. ad Phila. Aug. in Psal. 44. (d) Act. 20. 28. 1. Pet. 5. 1. Hebr. 13. 17. Tit. 1. 5. Act. 14. 22. (e) Luc. 10. 1. Leo. ep. 88. ad Epi. Gall. Innoc. 38. 1. de myst. Alt. ca. 6. (f) Heb. 5. 1. & 8. 3. (g) Mat. 9. 37. Luc. 10. 2. (h) Carth. 4. can. 6. & sequ. Isid. lib. 2. de offic. cap. 11. & sequ. & lib. 7. Etym. cap. 12. Raban. lib. 1. de inst. cler. c. 9. & sequ. Con. Aquis. 1. sub Ludouico Pio. cap. 2. & sequ. Rom. sub Sylu. c. 38. 6. 9. (i) Carth. 4. can. 3. & sequ. Isid. sup. cap. Rabanus cap. 6. vbi sup. Aquisgr. c. 6. Arator. l. 1. in Acta. cap. 13. (k) Damasus ep. 4. Isid. lib. 2. de offic. cap. 7. Hieron.

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cont. Lucif. cap. 4. Leo. ep. 88. Conc. Hisp. 2. cap. 7. Epiph. baref. 75. Aetianorum. (1) Amb. in cap. 4. ep. ad Ephes.

15. In what sort doe the auncient Fathers, write of this Sacrament?

OF this doth Sainte Augustine, a Doctor without doubte verie Catholike, manifestlie declare both his owne and the Churches minde in these wordes. (a) In that, that our Lorde is read to haue breathed vpon his Disciples a few daies after his Resurrection; and to haue saide, receiue (b) yee the holy Ghost: Ecclesiast. call power is vnderstonde to haue bene given. For, because all thinges in the Tradition of our Lorde are done by the holy Ghost. Therefore when a certaine rule and forme of this Discipline is deliuered vnto them, it is saide to them: receiue yee the holie Ghost. And because it appertaineth cruelly to Ecclesiastical iurisdiction: he presently addeth, saying: Whose finnes you retaine shall be retained, and whose you remitte, shall be remitted. Therefore this inspiration, or breathing, is a certaine grace which is infused by Tradition to those that receiue Orders, whereby they may be accounted more commendable. Whereupon the Apostle saith to Timothy: (c) Neglect not the grace which is in thee, which was giuen thee by the imposition of handes of a Priest. Therefore once it ought to bee done, that for euer after this Tradition might be thought not to be voide of the giste of the holy Ghost: Hitherto S. Augustine.

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Apostles, in which it is thus (d) decreed: Let a Bishoppe bee created by two or three Bishops: A Priest by one Bishop: So a Deacon and others of the Cleargy. Then a little after: (e) If any Bishop, or Priest, or Deacon, or Subdeacon, or Lector, or Chaunter, doe not faste the holy Lent, or the Wensdaie, or the Parasceue, (which we now call Friday:) let him be put out of Orders, vnlesse happely some infirmity of body doe hinder him.

And Caius (f) a famous Pope & Martyr, aboue 130. yeeres since, reckoneth vp these Degrees, and Orders, one after an other, when hee saith: If any man shall deserue to be a Bishop: first let him be an Ostiary, then a Lector, afterwarde an Exorcist, then let him be consecrate an Acolite: after which, a Subdeacon, Deacon, and afterwarde Priest: finally, if he be worthy, let him be made Bishoppe.

Therefore (g) Saint Cyprian doth praise Cornelius the Bishop, and writeth that he was commended, and honorably spoken of by all good persons, as wel of the Cleargie, as of the people: Because he came not soderly to the Bishopricke, but hauing gone through all Ecclesiastical offices, and often purchased fauor at our Lordes hand, by diuine seruices and administrations, he ascended to the high dignity of Priestthoode, by all the steps of Religio. Then after ward he neuer required the Bishopricke it selfe, nor desired it, nor violently vsurped it; but beeing Quiet, Modest, Chaste, Humble, Shamefast, and finally euen constrained, did vndertake the same.

Those orders therefore which the ancient & Apolto-

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Apostolicall Church hath approoued, as appeareth by the writing of (b) Saint Denis, (i) Anaclete, and (k) Saint Ignatius; and which also euerie age since hath imbraced: those certes, the Church at this daie cannot but conserue and defend.

(a) *Lib. quest. Vet. & Nou. Test. quest. 93. vide lib. 2. cont. ep. Parm. c. 13.* (b) *Io. 20. 21.* (c) *1. Tim. 4. 14.* (d) *Can. 1. & 2.* (e) *Can. 68. vide canones insignes. dist. 59. & seq.* (f) *In ep. ad Fælicem. vide Damasum in Pontificali de eod. Caio.* (g) *Epist. 52. Zozym. ep. 1. ad Hefich.* (h) *De Eccle. hier. cap. 5. & ad Demophilum* (i) *Ep. 2.* (k) *Ad Antiochenes.*

6. What order in the Church is of greatest account?

THe order of Priestes, or Priesthoode: of the wonderfull and euer most reuerend dignity, whereof S. Chrysostome, and Saint Ambrose haue set forth whole bookes. Of which also great Ignatius saith: (a) *Priesthoode is the summe of all honors, which are amongst men: which if any man shall dishonour, he dishonoreth God, and our Lord Iesus Christ, the first begotten of all creatures, and the only chiefe Priest of God by nature.* Thus saith he; yea it is evidently warranted by a diuine Oracle. That, the (b) *lippen of the Priest do keepe knowledge, and they shall require the lawe at his mouth: because he is the Angell of our Lorde of hostes; And againe: He that (c) shall be proude, not willing to obey*

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obay the authority of the Priest, who at that time doth minister to thy Lord God: let that man die by the decree of the Iudge, and thou shalt take away euell out of Israell, and all the people hearing will be affraide, that none from henceforwarde may swell with pride. Heereupon also, the Apostle willeth: (d) *Against a Priest receiue not accusation, but vnder two or three witnesses.* And this truly is written to Timothy, the Bishop of the Ephesians: as that also which we cited before: The (e) *Priests that rule well, let them be esteemed woorthy of double honor: especially they that labor in the Worde and Doctrine.*

(a) *Ep. st. ad Smyrn. vide Chrys. l. 3. de Sacer. & ho. 4. & 5. de verb. Esa. vidi Dominum* (b) *Mal. 2. 7. Ago. 2. 12. Gregor. in past. par. 2. cap. 4.* (c) *Deut. 17. 12. Cyp. ep. 55. & 65. Greg. lib. 12. ep. 31. ad Fælicem.* (d) *1. Tim. 5. 19. vide 2. epist. Fab.* (e) *1. Tim. 5. 17.*

7. And what conceite ought we to haue of euill Priestes?

THis is the ordinance of God, which cannot be abolished, that not only good, but also euill Priestes be (a) *honored in the Church.* For he will be acknowledged, receiued, heard, and obserued in his Ministers: whereas he hath said: (b) *Vpon the Chaire of Moyses haue sitten the Scribes and Pharisees. All thinges therefore whatsoeuer they shall say to you, obserue yee, and doe yee: but according to their workes doe you not, for they say and doe not.* But amongst those that be euill, there is a

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choise to bee made, that we may vnderstand: that for as much as concerneth the office and authority of teaching, we doe owe faith & obedience vnto thole only, who beeing lawfully ordained and sent by Bishoppes, doe professe the sound Doctrine of the Church. But of others we must carefully beware, as of enimies and pestiferous persons.

Touching which matter the most ancient Ireneus, most wiselie admonisheth and teacheth in this manner: We are (c) bound to heare those that are Priestes in the Church which both haue succession frō the Apostles, and haue receiued the grace and spirite of trueth with this succession of Bishop-like authority: but as for others, which depart from this principall succession; in what place soeuer they be gathered together, we must haue them in suspiçon, either as Heretickes and men of euill Doctrine, or as sowers of Schisme, & proude persons. And a little (d) after, Wee must (saith hee) escheue all such, and cleaue vnto those who doe keepe (as we haue said before) the Apostolicall Doctrine, and doe together with the order of Priesthood, exhibite sound speeche & conuersatiō without offence, to the confirmation & correction of others. Thus writeth that Ireneus, whole master was Policarpe the dilciple of S. Iohn the Euangeliste. And not vnlike to this teacheth Tertullian, (e) who dothe exprobrate the Heretickes in this manner, saying: their ordinations are rashe, light, and vnconstant: sometimes they place Neophytes, sometimes those that are tied to the world, sometimes euen our

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Apostataes, that they may binde them with glorie, whereas they cannot with trueth. There is neuer more easie preferment, than in the Campes of Rebelles: where the very being, is deseruing. Therefore one is a Bishoppe to day and another to morrowe: to day he his Deacon, who to morrowe is a Lectōr: to day he is a Priest, who to morrowe is a Lay-man: for euen vnto Lay-men doe they (f) enioine Priestly offices. Thus farre Tertullian, very liuely painting out vnto vs, the peruerse cultomes, not of his owne time only, but of this our age also; and sheweing the preposterous endeouours of Sectaries, in the disturbing of holie thinges, and ordering of Ministers.

(a) Eccl. 7.31. Mat 10. 40. Luc. 10. 16. Ioan. 22. Chrs. ho. 2. in 2. Tim. & 65. in Gen. Orig. ho. 7. in Ezech. Bern. serm. 66. in Cant. Aug. ep. 137. Euseb. apud Damasc. lib. 3. Parall. cap. 45. (b) Mat. 23. 2. Aug. ser. 49. de verb. Do. cap. 5. & sequ. Chrys. hom. 85. in Ioan. (c) Lib. 4. ca. 43. vide condem lib. 3. cap. 2. & 3. (d) Lib. 4. cap. 44. (e) Lib. 2. de praescr. cap. 41. (f) Vide Epiphan. haes. 24. & 49.

8. What is the vertue and effect of this Sacrament?

THE vertue certes is singular, and the effectes are manifolde. For they which rightly receiue these seuen orders which we speake of, doe also receiue a spirituall grace (a) and power, that they may holisomelie execute, al such thinges as doe appertaine to the proper functions of their orders,

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orders, and are appointed fitte Ministers, betweene God and his people. Wherupon S. Ambrose saith. (b) *A man that is placed in the order, of an Ecclesiasticall office, hath grace, whatsoever he be; not truly of him selfe, but of his order, by the operation of the holy Ghost.*

Furthermore the said parties that receiue orders (c) haue thereby a certaine, and euident testimony, whereby they may commend and approue both themselues, & their Ministeries also vnto others.

And so it commeth to passe that they being as it were, marked with thole orders, and being separated vnto the ministerie of the Church; are well knowen and esteemed according to their degree, and verie worthely honoured. But woe be to them; (d) whom, not the example of Aaron, that was called by God doth induce; but seditious humors and swelling of the minde, like vnto Ozias the king, doth cary headlong to the occupying and vsurping, by whatsoever means the offices of Priestly dignitie, vpon whome this speech of God doth fitlie fall: (e) *I did not send Prophets, and they did runne: I did not speake to them, and they did prophesie.* And thele, the Scripture warneth vs not to accounte as Ministers of the Church, but to eschew as (f) Theeues, Robbers, Foxes, Dogges, and Wolues because they doe not enter in by the dore, but either of their owne rashnesse, or for the fauour only of some ciuill magistrate, (g) or the popular multitude, (h) they assume

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assume vnto themselues Ecclesiasticall offices, seizing vpon those holy functions, without any lawfull calling and ordering: * *But how shall they preach vnlesse they be sent?* as S. Paul being one himselve that was (i) separated vnto the worke, doth say.

Doubtlesse, order being once broken, (k) and Priesthoode taken away, the Hierarchie and princely disposition of the Church, consisting as well of Priests, and other ministers, as also of Bishops rightly ordered, would come to decay: Neither should the Church be that which it is called, a Campe sette in battaille arae: (l) nor the true and lawfull Ministers of the Church, should be discerned: the office and authoritie of teaching would become contemptible: the dispensation of the Sacramentes would be vnfaithfully and proposterously performed, yea and altogether frustrate: finally the functions of the Church would bee perturbed: and (as the prooffe it selfe too much doth shewe) newe and false Doctrines would increase & swarme by the means of these newe and false Ministers of Christ his spouse: wherby the Church would often be shaken with fore and deadly commotions, as we in our daies feeble by experience. And for that cause the Apostle (m) Saint Paul hath not only set downe diuerse degrees of Ministers in the Church; but hath also shewed howe holesome and necessarie they be: in so much that hee affirmeth that they were giuen by (n) God vnto the church, (as it hath

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hath bin said before.) To the consummation of Saints, vnto the worke of the Ministerie, vnto the edifying of the body of Christ: that no we wee be not children waivering, and carried about with euery winde of Doctrine, in the wickednesse of men, in craftinesse to the circumuention of error.

And certes, this is a most euident and sure note of the Church: in that we see that perpetuall, and neuer as yet, at any time interrupted succession of Bishops, and of lawfull orders in the same, which God hath placed therein for the perfect gouernment, of this his kingdome. And therefore this institution of Ministers as a most firme (o) knitting together of the Church, and a most pretious bonde to preferue vnitie, is the more carefully to be retained, and euen in the euill Ministers of the Church (as we laid before) because of Gods ordinance, is euer to be honored. Which S. Augustine well vnderstanding saith: Into that (p) order of Bishops, which is deriued from Peter himselfe, euen to Anastasius, who now sitteth in the same Chaire; If any Traitor had in those daies crept in: it had beene nothing preiudiciall vnto the Church, and vnto innocent Christians: for whom our Lord was so careful & prouident, that he saith of euill Prelates, (q) whatsoeuer they say, doe yee; but according to their workes doe yee not. Thus farre S. Augustine.

(a) Con. Flor. & Trid. Aug. lib. 2. ep. Parm. ca. 13. & in cap. 10. l. 1. reg. (b) In ca. 12. l. 1. ad Cor. (c) Act. 6. 5. 8. 10. & 13. 2. & 14. 20. & 15. 2. 42. 1. Tim. 4. 14. Tit. 1. 5. Cypr. ep. 76. (d) Num. 16. 31. Heb. 5. 4. 1. Par. 13. 10.

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13. 10. 2. Reg. 6. 6. 2. Par. 26. 16. (e) Hier. 23. 21. & 14. 14. & 27. 15. & 29. 9. (f) Io. 10. 1. Cant. 2. 15. Act. 29. Mar. 7. 15. (g) Trid. sess. 23. cap. 4. (h) Laod. 4. Ro. 10. 15. (i) Act. 13. 2. (k) Vide Leonem. ep. 87. ad Ep. Afr. & Greg. l. 4. ep. 52. Dion. cap. 5. eccles. hier. (l) Cant. 6. 9. (m) 1. Cor. 12. 28. (n) Ephes. 4. 11. (o) Iren. lib. 3. cap. 3. & lib. 4. cap. 43. Optat. lib. 2. cont. Donat. Aug. ep. 1. 5. & 42. & con epist. Fund. c. 4. & in Psal. cont. part. Donat. Tert. de prescript. c. 36. (p) Ep. 165. vide l. 2. con. lit. Petil. c. 51. (q) Mat. 23. 3.

OF THE SACRAMENT of Matrimony.

1. What is Matrimony?

Matrimony, is a lawefull (a) coniunction of a man and a woman instituted by God, that they maie leade together an vndeuided society of life. I say, lawefull, that there may be mutuall (b) consent of both partes: and that there be not found betweene them the degrees, as they call them, of (c) Consanguinity and Affinity, and other thinges of the like sort, either prohibiting, or disannulling Matrimony. Of which Matrimoniall Coniunction, if thou wouldest knowe the first author, it is (d) God himselfe, most excellent and mightie, who ioyned the first Couple and Parents of mankind in Paradise it selfe, and honored them with his benediction. But if thou regardest the ende why, it was instituted, it is no other but the pro-

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propagation of (e) mankind to the glory of God: and a familiar and faithfull liuing together (f) of Man and Wife: And finally, the auoiding (g) of fornication, in this imbecillitie of a corrupted nature.

(a) *Aug. li. de fid. & op. ca. 7. & lib. 1. de nupt. & concup. cap. 10. & 21. lib. de bono coniug. ca. 24. Amb. in c. 5. Eph. Pet. Damia. ser. 1. de dedic. Lucius 3. in 5. Decret. tit. 7. c. 9. Constant. Conc. ses. 15. artic. 8. Trid. 24. can. 1. (b) Gen. 24. 57. Tob. 7. 15. Amb. de instit. Virg c. 6. (c) Calixt. 1. ep. 2. Later. can. 50. Trid. ses. 24. can. 3 & 4. & de refor. Matr. c. 2. & sequ. (d) Gen. 2. 23. Mat. 19. 6. 1. Cor. 7. 10. Eph. 5. 21. (e) Gen. 2. 23. Fulg. ep. 1. cap. 3. Isid. lib. 2. offic. cap. 19 (f) Chry. ho. 20. ad Eph. in moral. exhort. & ho. 5. in 1. Thess. (g) 1. Cor. 7. 9. 10. Aug. l. 9. de Gen. ad lit. c. 7. Chry. in Ps. 43. & ho. 3. de verb. Isaia. vidi Dominum.*

2. Howe is Matrimony a Sacrament?

IN that the (a) most strait coniunction, which is betweene Man and Wife, is an holy and conuenient signe ordained by God, whereby is signified the most holy and firme coniunction of of Christ the Bridegroom, and the Church his Spoule. This very signe profiteth vnto Christian Couples, to receiue the grace of God, when they doe rightly enterprife (b) Matrimony. Which grace maketh perfecte (c) naturall loue, and confirmeth an indissoluble vnity betweene them, and sanctifieth them, that they may not onely bee,
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and abide (d) two in one fleshe according to their vocation, but euer preferue mutual fidelity, peace, loue, and singular concorde. And so that is accomplished in them, which the Apostle teacheth; (e) *Marriage honourable in all, and the bedde vndefiled.*

Wherefore the same Apostle (f) S. Paul, where hee handleth the mistery of such coniunction, saith plainly: *This is a great Sacrament: But I speake in Christ and in the Church.* So also S. Augustine: Not (g) only (saith he) fruitfulness, the profire wherof consisteth in Issue: not only Chastitie, whose band is fidelitie: but also a certain Sacrament of mariage is commended vnto faithfull couples. Whereupon the Apostle saith, (h) *Husbands loue your wiues as Christ also loued the Church.* And (i) againe the same holy Father: *In mariage; of more value is the holinesse of the Sacrament, then the fruitfullnesse of the wombe.*

(a) *Amb. in cap. 5. Eph. Aug. vi. supr. Isid. lib. 2. offic. ca. 19. Conc. Flor. Trid. ses. 24. in Doct. de Sac. Matr. (b) Tob. 3. 16. & 6. 16. & 8. 9. Euarist. ep. 1. Trid. cap. 1. refor. Matr. (c) Chrys. ho. 20. in ep. ad Eph. Amb. l. 1. de Abrah. cap. 7. (d) Gen. 2. 24. (e) Heb. 13. 4. Fulg. ep. 2. cap. 5. (f) Ephes. 5. 32. Amb. ibid. Leo. ep. 92. ad Rust. (g) Lib. 1. de nupt. & concup. cap. 10. & 21. (h) Eph. 5. 25. (i) Aug. li. de Bono. coniug. cap. 18.*

3. Can Matrimonie euer be dissolued?

THat Matrimonie cannot be dissolued, but that the bond therof is perpetuall: those wordes

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wordes of the first man Adam doe declare: (a) *A man shall leaue his father and mother and shall cleaue to his wife, and they two shalbe in one fleshe.* Which thing (b) Christ also confirmed, when he repeated the wordes of Adam, euen as the wordes of God himselfe, adding this also: *That which God hath ioyned together, let not man separate.* And in another place he teacheth: (c) *Euery one that dismisseth his wife, and marieth an other committeth aduoutrie: and he that marieth her that is dismissed from her husband, committeth aduoutrie.* Moreouer S. Paul setting forth this lawe of God, and inuio-
lable ordinance touching the perpetuall firmnes of the knotte of wedlocke, saith: *To them (d) that be ioined in matrimonie not I giue commandement, but our Lorde; that the wife depart not from her husband: and if shee departe, to remaine vnmarrid, or to be reconciled to her husband. And let not the husband put away his wife. And afterwarde he addeth: (e) A woman is bounde to the lawe, so long time as her husband liueth.*

Therefore, euen although there be noe hope at all of any issue, (f) and neuer so many discommodities of life and hard chaunces doe fall out: yet Matrimonie once contracted standeth in force, and is so firme and sure, especially if it be consummate; that so long as life lasteth, it can neuer be dissolued. And for that cause, one partie cannot wholly be diuorced from the other, vnlesse happilie it be, (before any carnall copulation had betweene them) for to take in hand
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some rule * of religious life. But where certaine causes doe occurre, for which sometimes married folkes maye be separated, the band is not therfore broken, but the (g) communie of the bed, and cohabitation which was before, is hindered. The cause wherof, we say, doth consist in Christ himselfe who hath ioined; and lincked vnto himselfe with a speciall, perpetuall, and most inseparable vnion the Church (h) his onely spouse and euer most deare vnto him. And not only this same coniunction, which is betweene man and wife, hath such firmnesse of a matrimoniall bond: but it doth also vtterly exclude, all polygamie (that is to wit) that diuers women doe not marry to one man, (i) or one woman be espoused to diuers husbands. Wherefore Christ to the intente that he mighte both more firmelie establish and reduce matrimony to that more pure, and primitiue estate, which it had at the begining: very significantlie hath said: (k) *They two shall be in one fleshe.* And againe: *Nowe are they not two but one fleshe.*

(a) Gen. 2. 24. (b) Mat. 19. 5. Mar. 10. 7. Orig. tract. 7. in Matth. (c) Luc. 16. 18. Mar. 10. 11. Rom. 7. 2. Can. Ap. 48. Ambr. in cap. 16. Luc. (d) 1. Cor. 7. 10. Aug. de adul. coniug. lib. 2. cap. 5. & 9. & ho. 49. & 50. ca. 2. Conc. Mil. Can. 17. (e) Ibid. Ver. 39. & Rom. 7. 2. (f) Aug. de bon. coniug. cap. 7. 15. 18. 24. Hier. in Epitaph. Fabiol. cap. 1. Isid. lib. 2. offic. cap. 19. 4. Decret. lib. 3. tit. 32. cap. 2. & 14. & Trid. ses. 24. can. 6. (g) Can. Flor. Trid. ses. 24. can. 7. & 8. Aug. lib. 1. de adul.

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adult. con. cap. 11. (b) Ephes. 5. 22. 32. Cant. 5. 1. 2. 9. (i) Isid. li. 3. offic. cap. 19. Trid. ses. 24. can. 2. (k) Gen. 2. 24. Mat. 19. 5. Mar. 10. 7.

4. Is Matrimony permitted to euery one?

NOe surely, for the holy Apostles haue deliuered, as (a) Epiphanius saith, that it is a sinne to turne vnto mariage, after Virginitie once decreed and establist by vowe. And S. Hierome (b) affirmeth it to be such and to greate a sinne, that he saith, that Virgins that marrie after consecration, they are not so much aduoutresses, as incestuous persons. And S. Augustine saith: (c) *A Virgin, which if she had married had not sinned, being once a Nunne; if she married, shalbe reputed an aduoutresse from Christ. For she hath looked backe from the place, vnto which she came before.*

Therefore that which the Apostle saith: (d) *It is better to marrie then to be burnt*: as S. Ambrose doth learnedly declare) (e) *appertaineth to her that is not yet promised; to her that hath not as yet receiued the veile. But shee that hath espoused her selfe to God, and hath receiued the holy veile, she is now married; she is now ioined to an immortal husband. And if now she will marrie, according to the common lawe of wedlock, she committeth aduoutrie, she becometh the handmaide of death.* Thus writeth S. Ambrose.

Wherefore that was a very worthy decree of Iouinian the Emperour, (f) and put into the Codex by the Emperour Iultinian: (g) *If any man*
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date presume, I will not saie to ravishe, but euen to assaile by intimentes, holy Virgins for to marriethem: let him be punished with death.

Now the same reason in euery respect, and the same iudgement standeth in force concerning (h) Mounkes, and those that (i) haue receiued holy orders. For they haue damnation, if letting lose the bridle to licentiousnes, they frustrate or (as the Apostle speaketh (k) make voide their first faith giuen to God and to the Church. Who haue voluntarily barred themselves of wedlocke, either expressly by vow, binding themselves to the obseruance of a sole and single life: or by taking of holy orders, at the least virtually and in effecte (l) approving and protesting the same.

Let them therefore giue eare vnto the word of God. (m) *If thou hast vowed anything to God: delay not to performe* (n) *And whatsoever thou hast vowed, doe thou performe.* Then in an other place: (o) *Vow mee, and pay your voves to your Lord God.* Yea and Christ himselfe teacheth: (p) *No man puttinge his hande to the plough, and looking backe; is apte for the kingdome of God.*

(a) Epiph. her. 61. con. Apostolicos. (b) Hier. lib. 2. con. Iouin. cap. 7. Bas. de Virginitate & ep. ad Virg. laps. (c) In Psa. 83. vide eund. in Psa. 75. & de bono viduit. cap. 8. 9. 11. Oecum. in 1. Cor. 7. Cyp. ep. 62. Chry. de virg. cap. 39. Fulg. ep. 1. c. 6. & 7. (d) 1. Cor. 7. 9 (e) Lib. ad Virg. laps. c. 5. Hier. lib. 1. in Iouin. ca. 7. Augil. 8. de adulr. con. ca. 15. & c. 8. de bono viduit. Oecum. in 1. Cor. 7. Isid. lib. 2. de offic. cap. 17.

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Leo. ep. 92. ad Rust. c. 14. (f) Sozom. lib. 6. hist. cap. 3. Niceph. l. 10. c. 39. (g) L. Si quis C. d. Episc. & Cler. 2. Turon. cap. 21. (h) Basil qu. 14. diff. expl. ser. 1. de instit. Mon. & constit. Monast. c. 22. & ep. ad Monachum elaps. Chrys. ep. 6. ad Theod. laps. Leo. ep. 92. ad Rust. cap. 13. 14. 15. Aug. in Psal. 75. & ser. 1. de commun. vita Cler. ca. 4. Chalco. Syn. c. 16. (i) Epiphan. her. 59. & in compend. Doctr. Hier. lib. 1. cont. Iouin. ca. 19. & adu. Vigil. cap. 1. Aug. lib. 2. de coniug. cap. 20. Fulg. de fid. ad Pet. cap. 3. Greg. l. 3. ep. 34. Leo. ep. 92. ad Rust. c. 3. & ep. 84. ca. 4. Bern. serm. 65. in Cant. Trid. sess. 24. can. 9. (k) 1. Tim. 5. 12. Carthag. 4. can. 104. Aug. de bono Vid. cap. 8. & 9. Isid. lib. 2. offic. cap. 18. (l) 6. Decret. lib. 3. tit. 15. (m) Eccles. 5. 3. (n) Ibid. & Deut. 23. 21. (o) Psal. 75. 12. (p) Luc. 6. 12. Bern. ep. 2. ad Fulconen. Ansel. ep. 4.

5. Doth the Church therefore compell any to liue single?

SHe truely being a most kinde and careful mother constraineth not: as binding no man by lawe to liue single, but of those that haue of their owne accorde receiued that lawe (as hath bene saide) she requireth that they doe not breake (a) Religion, nor violate and cut off that couenant which they haue religiously made with Christ and his Church.

Therefore are they iustly vrged to stand to their promises, and to keepe that Euangelicall Councell which they haue once firmly embraced: whereof S. Paul saierh: And (b) he that ioineth his

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Virgin in Matrimony, doth wel (to wit, so long as she is not bound (c) with the vow of single life) and he that ioineth not, doth better. And againe: (d) It is good for a man not to touch a woman. For (e) which cause, the Euangelicall Eunuches (f) or as Tertullian (g) calleth them, *Voluntarij spadones*, that haue cutte themselues for the kingdome of heauen; that they may bee holie (h) in bodie and spirit; in flesh, & yet without flesh, warfaring vnto God, are both commended by Christ: & haue alwaies bene highly comended in the Church. And in this matter, is a double error that we haue to take heede of: The one is of those men which with Iouinian doe extol Matrimonie, that they either (i) matche, or (k) preferre this estate before single life or Virginity: whereas (l) S. Paul certes, and all the Fathers doe evidently affirme the contrary. Another is of those which cauil, that continencie & single life can hardly bee performed by Christian men, and therefore they contend that no man ought easily to vndertake it, or religiously to promise it. For these men vnderstand not, the plenty & abundance, of the grace of the Gospell: which is such, & so great, giue by Christ so many ages, & daily giue to those that beleue (m) aske, seeke & knocke: that these men finde the yoake of our Lord sweet; & the way of continency, no lesse pleasant then hollesome. In the number of whom S. Paul was, who plainly affirmeth (n) God is faithfull, who wil not suffer you to be tempted aboue that which you are able: but wil make also with temptation issue.

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Wherefore S. Augustine explicating (o) in a certaine place this sentence, *Vowe, and pay your vowes vnto our Lord God*: writeth thus: *Bee yee not slothfull to Vowe, for you shal not, by your owne strength fulfill the same. You shal sail, if you presume of your selues. But if you presume of him to whom you doe vow, spare not to vow: you shal performe it with securitie.* And againe in another place: (p) *A happy necessiry which forceth a man to that which is better.*

(a) Beda lib. 2. de tabern. ca. 9. & in Luc. 1. Hier. in cap. 1. ad Tit. & in Apol. cont. Iovin. c. 8. Orig. ho. 23. in Num. Amb. ep. 82. & l. 1. offic. cap. 50. Euseb. 1. demonst. Euang. ca. 9. vide Canones dist. 28. & 82. (b) 1. Cor. 7. 38. (c) Theoph. ibid. Hier. lib. 1. cont. Iovin. ca. 7. Greg. in ca. 15. l. 1. Reg. Epiph. her. 61. (d) Ibid. v. 9. (e) Mat. 19. 12. (f) Esa. 56. 3. & ibi Hier. Bas. li. de Virginit. Aug. de san. Virg. ca. 24. & 25. (g) lib. 1. ad Vt. cap. 6. (h) 1. Cor. 7. 34. (i) Hier. li. 1. in Iovin. cap. 2. Aug. har. 82. (k) Trid. ses. 14. cap. 10. (l) 1. Cor. 7. 38. (m) Aug. lib. 6. & 8. conf. cap. 11. Orig. Hier. Obv. in Mat. 19. (n) 1. Cor. 10. 13. (p) August. in Psal. 75. (p) Ep. 45.

6. What is the summarie Doctrine of the premises?

THose thinges that haue bene hitherto spoken according to our purposed breuitie; are onely to this end, that the simpler sorte maie haue the Catholike verity, touching the Iewish Sacraments of the Church. Which are founde,

certes,

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certes, to be of two of sortes.

For (a) some, as the first sive, doe aduance the particular welfare of euery faithfull man: And the rest (to wit the two latter) doe serue for the multiplying of Gods people, and propagation of the Church. Both, which effectes they doe worke by Gods holy ordinance for our behoofe most necessarie.

For, (b) Baptisme doth regenerate to the spirituall life, which is in Christ. Confirmation doth adde force and (c) strength vnto the regenerate. The Eucharist is meat, (d) drinke, and voiage prouision vnto the waiting man. Penance being a present (e) remedie against all the maladies of the minde, doth erecte a man when he is fallen, and cure him when hee is wounded. Then succedeth (f) Extreame Vnction, which in the laste conficte with death, doth fence and comforte the Passenger. Then holy Orders (g) yeeldeth Ministers vnto the Church, which may haue authority in holy thinges, and may rightly gouerne, dispense, conserue, and apply, all those thinges which we spoke of before. Finally Matrimony, increaseth the (h) Christian people, and prouideth for mans incontinencie.

Where also this difference is to be obserued, that Baptisme, Confirmation, and Orders, being once giuen, can neuer be (i) iterated. Also Baptisme must of necessitie be taken (k) of all. The Eucharist of those that haue (l) the vse of reason. Penance (m) of those that are fallen.

O 4

But

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But it is at thy discretion to vse any of the rest, so that thou haue none in contempte, or doest neglect the against Iustice and equitie when the time requireth.

These are therefore the preseruatiues and diuine remedies, which that Samaritane (n) full of all mercie hath ordained, and committed to the Prelates of the Church to be dispensed, for the well curing vndoubtedly of the sicke, that is to saie of all sinners in the Church, euen vntill that, they obtaine if they will, their true and perfit health. Which remedies rightly to vnderstand, holisomely to receiue, and faithfully to apply vnto others, is not a pointe certes of humane cunning, but of Christian wisdome. Of which wheras we haue now spoken enough, according vnto the scope of our present purpose, it now remaineth that by the helpe of Christ, we passe ouer to the other part of this worke, which containeth Christ in Iustice.

(a) Conc. Flor. (b) Io. 3. 5. Tit. 3. 5. (c) Act 8. 17 (d) Io. 6. 51. 55. (e) Io. 20. 23. Ezech. 18. 30. 31. (f) Iac 5. 15. (g) Tit. 1. 5. 1. Cor. 4. 1. (h) Eph. 5. 32. 1. Cor. 7. 2. (i) Conc. Flor. Trid. sess. 7. Can. 9 de Sacram. in genere Aug. 2. con. ep. Parm. cap. 13. (k) Io. 3. 5. (l) Trid. sess. 21. cap. 4. (m) Apoc. 2. 5. (n) Luc. 10. 33. 1. Cor. 4. 1. Io. 20. 23.

Ecclesiastici 4. ver. 12.

Wisdome inspireth life into her children, and entertaineth those that seeke her: and she will go before in the way of Iustice: and he that loueth her, loueth life.

IN GENERALL.

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THE FIFTH CHAPTER
of Christian Iustice.

1. What thinges doe belong to Christian Iustice?

ALL such thinges maie bee reduced vnto two pointes, which are comprehended in these wordes. (a) Decline thou from euil, & doe good: as also Esay teacheth: (b) Cease yee to doe perversely, and learne to doe well. This is that which (c) S. Paul admonisheth, that the olde man with his actes must be put off, and the new man must bee put on, in Iustice & Holinesse of trueh. The first consisteth in knowing & elchuing sinnes, for they are vnto mortall men the greatest euills that can be. And the latter standeth in the desire and pursuite of thinges that be good.

But to the intent that wee may performe (d) both these offices appertaining to Iustice; Gods grace hath beene by Iesus Christ purchased and promised vnto vs, and is euer most necessarie. By meanes of which, both preuenting vs, (e) & cooperating with vs: that effecte is wrought in vs which S. Iohn affirmeth (f) He that doth Iustice is iust: euen as he also is iust. Moreouer he addeth: He that committeth sinne, is of the Deuill.

Aug. ser. 19. de temp. Chrys in Psal. 4. & hom. 16. in epist. ad Ephes. Prosp. sent. 98. ex Aug. (a) Psal. 36. 27. & 33. 15. 1. Pet. 3. 10. 14. Tob. 4. 13. (b) Esa. 1. 16. Eccl.

Eccl. 3. 32. Rom. 12. 10. (c) Col. 3. 8. Eph. 4. 16. 17. 18. 19. 20. (d) Bern. ser. 1. de Pentec. (e) Aug. de grat. & lib. arbit. cap. 9. 15. & 16. Item in Ench. cap. 32. Hier. lib. 2. in Iouin. c. 2. Conc. Trid. sess. 6. can. 2. (f) 1. Io. 3. 8.

2. What is sinne?

Sinne (as witnesseth S. Augustine) (a) is a Will to retaine or obtaine that which Iustice prohibiteth, and from which it is in mans power to abstaine. And in another place he teacheth, that, sinne (b) is, whatsoever is spoken, donne or desired, contrary to the lawe of God. And Saint Ambrose: What is sinne (c) saith he, but the transgression of Gods lawe, and the disobaying of the beauenly precepts?

(a) *Lib. de duab. anim. cap. 11. & lib. 1. retract. cap. 15. & 13. lib. de Gen. ad lit. imperf. cap. 1. (b) li. 22. contr. Faust. cap. 27. lib. 1. contr. 2. ep. Pelag. cap. 13. (c) Lib. de Paradiso cap. 8. Aug. lib. 2. de consens. Euang. cap. 4. Bed. in cap. 3. ep. 1. Ioan.*

3. How many kinde of sinnes be there?

Three, (a) Originall, Mortall, and Veniall. The first we call Originall, which (b) being transfused, by Adam the first Father of mankind; and contracted by vs in our very conception, (c) is taken away by Baptisme in Christ.

Whereof, S. Paul speaketh in this manner: (d) By one man sinne entered into this worlde, and by sinne death: and so vnto all men death did passe, in which

which all sinned. And againe, speaking vnto the Baptised, to the intent that he might shewe, that the force of Christian Baptisme did extend to the purging of this sinne also; he plainly testifieth: You (e) are washed, you are sanctified, you are iustified in the name of our Lord Iesus Christ, and in the spirite of our God.

But Mortall sinne, is that actual sinne (as they call it) which taketh away spiritual life, and bringeth the death of the soule of him that sinneth: which death, separateth a man from God and his (f) kingdome, and maketh him worthy of euerlasting punishment. Whereupon it is written; The (g) stipend of sinne, death. (h) Iniustice, is the procurement of death: and the vngodly haue inuited her, with handes and wordes.

Finally, a veniall sinne is certes actually, but it is such a sinne as doth not make a man the enemy of God, and whereof, pardon is easily obtained by the faithful at Gods hande. Of this hath S. Iohn saide: (i) If wee shall say that we haue no sinne; we seduce our selues, and the trueth is not in vs. And S. Iames confesseth plainly: (k) In many thinges we offende all. And if we beleue the wise man: The (l) iust man falleth seauen times a day, and riseth againe.

Now, it is manifest that one sinne is more (m) grievous than another: and it is agreeable both to humane and diuine Iustice also; that a greater punishment (n) is due to the greater sinne. And for that cause hath Christ put this difference, betweene

weene the faulte and the punishment of one that sinneth wittingly, and of another that sinneth vnwittingly: (o) *That seruant, saith he, that knewe the Will of his Lorde, and prepared not himselfe & did not according to his Will: shall be beaten with many stripes. But hee that knewe not, and did thinges worthe of stripes, shall be beaten with fewe.* And in another place, speaking of the sinne of Anger, and the degrees thereof, he hath giuen this sentence: (p) *Whosoever is angry with his brother, shall be in danger of iudgment: and whosoever shall say to his brother Raca: shall be in danger of a Councell: and whosoever shall say thou foole: shall be gilty of the hell of the fire.* Where, as (q) S. Gregory saith, *According to the degrees of the faulte, encreaseth the order of the sentence: whilest Anger without voice, is bound to iudgement, wherein the case is discussed: Anger in voice, is designed to a Councell, where the sentence is determined: Anger in voice and word, is adiudged to hell fire: where finally the sentence is executed.*

(a) *Aug. in Ench. c. 64.* (b) *Trid. conc. ses. 5.* (c) *Pf. 50. 7.* (d) *Ro. 5. 12.* (e) *1. Cor. 6. 11* (f) *1. Cor. 6. 9. Gal. 5. 19. Apoc. 21. 8.* (g) *Ro. 6. 23* (h) *Sap. 1. 16.* (i) *1. Io. 1. 6. Aug. lib. 3. cont. 2. ep. Pedag. c. 3.* (k) *Iac. 3. 2.* (l) *Pro. 24. 16. Eccles. 7. 21.* (m) *Io. 19. 2.* (n) *Aug. lib. 21. in. c. 6. & ser. 18. de verb. Apost. cap. 4.* (o) *Luc. 12. 47.* (p) *Mat. 5. 23.* (q) *Greg. 21. moral. c. 5. Aug. l. 1. de ser. Dom. in monte. c. 9.*

4. Why

4. Why is sinne to be eschewed?

First, because God hath commaunded none to doe wickedly, and hath giuen no man space to sinne, but (a) *hateth all those that worke iniquitie.*

As the Scripture expressly testifieth. Neither is any thing more odious and hatefull to God, who (b) *otherwise loueth all thinges that are, and persecuteth nothing with hatred and punishment, but only sinne, which truly neither in (c) heauen, nor in earth, hee suffreth to escape vnpunished.*

Moreouer, sinne (that we maie see how execrable and abominable a thing it is:) was the (e) *cause that Christ our Lord, who otherwise committed no (f) sinne him selfe, did vndertake the Crosse, and suffer a most bitter death. For; (g) Hee was wounded for our iniquities, he was borne out for our wickednesse: our Lord laid vpon him the iniquitie of vs all: He (h) is the propitiation for our sinnes: and not for ours only, but also for the whole worldes.*

And therefore, certes, hee hath washed (i) *vs from our sinnes in his bloud, that as many as euer are buried with him by Baptisme (k) into death, they being (l) dead to sinne, may liue to Iustice & alwaies walke by his grace in (m) newnesse of life.* But they that after grace receiued in the Baptisme of Christ, will voluntarilie sinne againe: they sinne against Christ, they persecute Christ, they crucifie Christ again, & shalbe punished by Christ the iust Iudge, no lesse then the wicked Heathens.

For

Forso S. Paul teacheth: (n) *If we sinne willingly, after the knowledge of the truth receiued, now there is not lesse an host for sinnes, but a certaine terrible expectation of iudgment.* Of which persons the Apostle S. Peter hath also saide: (o) *It was better for them not to know the way of Iustice, then after the knowledge to turne backe from that holy commandment which was deliuered vnto them.* Wherefore he that standeth, (p) *let him loke that he doe not fall,* for in falling, the latter thinges are become worse then the former, (q) *they which committe sinne and iniquitie, are enemies to their owne soule;* if we beleeue the Angell Raphaell. (r) *For a man by malice killeth his owne soule* (s) *The soule which shall sinne, she shall die.* And nothing certes is more vnhappy then that death, by which a man is foreuer separated from the companie of all the Saintes, from the ioye of the Angels, and all heauenly inhabitants, & finally from that so soueraigne and eternall (r) good, in the knowledge and fruition whereof, consisteth certes the whole welfare & perfite blessednesse of a man.

Besides all this, such is the nature and malignitie of sinne, that it doth not only draw men euen those that be Iust, (v) from God, and from the grace and glory of God: but doth moreover inthrall them to most extreame and euerlasting euils both of body and soule: and not only in this life (x) but also in the life to come, it maketh them most vnhappy: in so much as being brought into the power of the deuils, they are deli-

deliuered vp to most greiuous torments and all maner of euill for euermore. Wherefore, those examples are to be noted, which euery where in holy writte are mentioned, concerning the reprehension and punishment of sinners: as of (y) Cain, (z) Pharao, (a) Nabuchodonosor, the (b) Sodomites, (c) Egiptians, (d) Israelits and others, whose wickednesse, the iust God hath persecuted in most marueillouse and horrible manner. Those sentences also are to be obserued, which teach that the mischieuous pestilence of sinne is to be eschewed and detested. As: (e) *he that committeth sinne is the seruant of sinne;* Hatesfull vnto God (f) *is the wicked man and his wickednesse.* Sinne (g) *maketh people miserable.* (h) *Flie from sinne as from the face of an adder.* (i) *Thou art a God that wilt not iniquitie, neither shall the malicious dwell neere vnto thee, neither shall the vniust abide in thy sight.* (k) *He that shall sinne in one thing, shall lose many good thinges.* (l) *All the daies of thy life haue thou God in minde, and take heede that thou doe not at any time consent vnto sinne, and overpasse the precepts of our God.* These thinges doe tend to this end, that a man may knowe God a most iust reuenger of sinne: and knowing him may feare him: and fearing him may haue regarde to his owne saluation: and by regarding, may escape the horrible paines of sinners. For. (m) *many are the scourges of a sinner.*

Eccle. 13. 21. (a) Psal. 5. 7. Eccli. 12. 3. Sap. 14. 9. Pro. 15. 8. 9. Exod. 23. 7. (b) Sap. 11. 25. (c) Esa. 14. 11. 12. 2. Pet. 2. 4. 5. 6. 7. (d) Lau. 26. 14. 15. Deut. 23. 15. 16. (e)

16. (e) *Bern ser. 3. de nat. Do.* (f) *1. Pet. 2. 21.* (g) *Esa. 53. 5.* (h) *1. Io. 2. 2.* (i) *Apo. 1. 5.* (k) *Ro. 6. 2.* (l) *1. Pet. 2. 13.* (m) *Ro. 6. 4.* (n) *Heb. 10. 26.* (o) *2. Pet. 2. 21.* (p) *1. Cor. 10. 12.* *Luc. 11. 26.* *Mat. 12. 45.* (q) *Tob. 12. 10.* (r) *Sap. 16. 14.* (s) *Ezech. 18. 4.* *Iac. 1. 15.* *Psal. 33. 22.* *Ro. 6. 23.* (t) *Mat. 7. 23.* & *25. 11.* *Luc. 13. 27.* *Psal. 6. 9.* *Chrys. ho. 24. in Mat. & 48. ad pop. Iren. ep. 5. ad Theod. lapsf.* (v) *Ezec. 18. 24. 33. 12.* (x) *Iudit. 5. 18.* *Exod. 32. 33.* *Num. 14. 28.* *Eccl. 21. 4.* *Psal. 10. 6.* *Luc. 16. 22. 23.* (y) *Gen. 4. 11. 12.* (z) *Exod. 14. 27.* (a) *Dan. 4. 22.* (b) *Gen. 19. 24.* *Ezech. 16. 46.* (c) *Exod. 7. 8. 9. 10. 12. 14.* (d) *Deut. 23. 22.* *Num. 16. 26.* (e) *Io. 8. 34.* (f) *Sap. 14. 9.* (g) *Pro. 14. 34.* (h) *Eccl. 21. 2.* (i) *Pf. 5. 5. 6.* (k) *Eccles. 9. 18.* (l) *Tob. 4. 6. 7. vid. Chrys. hom. 8. ad pop. Antio. 17. in Gen. 5. 1. & 37. in Io. 28. in ep. ad Ro. 4. 1. in Act. & ho. de Iona. Proph. Bas. ho. in Psal. 33. Aug. propos. 42. ex ep. ad Roman- (m) *Psal. 31. 10.**

5. What way leadeth vnto sinne?

BY three (a) degrees especiallie, we doe fall into sinne: by Suggestion, Delectation, and Consent.

By Suggestion certes of the enemy: whilst an euill cogitation, or tentation either by the world, the fleshe, or the diuell is thrust into vs: & by our owne delectation; when that plealeth too much the minde, which an euill tentation suggesteth: and finally, with our owne consent also, when as the will being allured, consenteth deliberately

to the sinne it selfe: by which consent, the sinne is nowe (b) consummate, so that it doth not only make a man vncleane and vniust, and flea him spiritually: but also maketh him guilty of hell before God, although it be not alwaies accomplished in acte. And therefore not in vaine is it said: (c) *that in suggestion is the seede, in delectation the nutriment, in consent the perfection of sinne.*

And if we doe exactly consider, which are wonte to be the degrees of sinne, wee shall finde, that first, (d) of suggestion, there ariseth cogitation; of cogitation, affection; of affection, delight; of delight, consent; of consent, worke; of worke, custome; of custome, despaire; of despaire, defending of sinne; of defending, boasting; of boasting, damnation. This is that long and horrible cheine of sinnes: these be the (e) ropes and fetters, wherewith a man being bounde, Satan doth miserable cast him downe headlong heere into all manner of mischief, and at the last in to the bottomlesse pit of Hell. And therefore is it verie requisite, to discerne and obserue verie diligentlie these degrees and branches of sinnes; that we be not thereby deceiued & endaugered:

(a) *Aug. lib. de ser. Do. in monte c. 12. & l. 12. de Trin. c. 12.* *Greg. ho. 16. in Euang. & l. 4. mor. cap. 27.* (b) *Iac. 1. 14. & ibid. Beda. Tob. 4. 6. Ro. 6. 12. Mat. 5. 23.* (c) *Greg. ad interrog. 11. Augustini Cantuar. (d) vide Greg. l. 4. mor. c. 27. & Isid. l. 2. de sum. bo. c. 23. (e) Pro. 5. 22. Psal. 118. 61. 2. reg. 11. 6. vide Aug. l. 8. conf. c. 5. Greg. l. 25. mor. c. 12.*

6. *How are sinnes easilie auoided?*

First certes, if we doe foresee the euils & dangers which doe follow after sinne: then if we doe presently stoppe *(a)* and mightlie resiste their euill entrances and suggestions, by which we are easily solicited to sinne: last of all, if we doe endeavour to practise the vertues, *(b)* contrarie to these sinnes: Christ in all these thinges assisting vs.

Wherefore the Ecclesiasticus giueth warning: *(c)* Do thou not goe after thy concupiscences, and from thy owne will, see thou turne away: if thou dost graunt vnto thy soule her concupiscences, she will cause thee to be a ioye to thy enemies. And hereupon it is also pronounced by a diuine oracle: *(d)* shalt thou not if thou doe well, receiue well? but if euill; thy sinne shall presently be in the gates, but vnder thee shalbe the appetite thereof, and thou shalt haue dominion ouer it.

And here, that spirituall armour taketh place, wherewith S. Paul will haue the souldiers of Christ to be garded, against sinne and all the deceipts of the deuill, that they may striue against sinne, resist in the euill day, and extinguish all the dartes of the most wicked one.

(a) Psal. 136. 9. Iac. 4. 7. 1. Pet. 5. 8. Bern. ser. 5. de quadrag. & 29. ex patuis & 49. in cant. *(b)* Ro. 12. per totum. Eph. 4. per totum. Phil. 4. 5. 8. *(c)* Eccl. 18. 30. *(d)* Gen. 4. 7. *(e)* Eph. 6. 11. Heb. 12. 3.

OF

OF THE SEAVEN CAPITAL sinnes.

1. *Which are the sinnes, that are specially to be noted?*

TRuely, those, that are called Capitall, because they are, as it were the fountaines or heades of all the rest, and out of which as out of a corrupted roote, very pestilent fruites doe spring; and as it were by a long race, all kinde of vices, and turpitudes, scandales, harmes, corruptions, and mischeifs of mankind, doe descend; and breake out with great violence.

2. *How many such capitall sinnes are there?*

SEuen; which are numbred in this manner: Pride, Couetousnesse, Lecherie, Enuie, Glotonie, Anger, Sloth. But as these are euer to be detested and eschewed, soe the seuen vertues opposite vnto these vices, are to be followed with very great diligence and affection, if we seeke the life of our soule. To pride; is contrarie *(a)* Humilitie: to Couetousnesse; *(b)* Liberalitie: to Lecherie; *(c)* Chastitie: Charitie *(d)* oppugneth Enuie: Abstinence *(e)* is opposite to Glotonie: Patience *(f)* to Anger: finally Deuotion *(g)* or Godly diligence, and diligent pietie, expelleth Sloth.

vide Greg. l. 3. mor. c. 31. & Cassia. collat. 5. & l. 5. & sequen.

& sequen. (a) Colof. 3. 12. (b) 2. Cor. 9. 5. (c) Act. 24. 25. (d) 1. Cor. 13. 4. (e) Eccli. 31. 19. 31. (f) Heb. 10. 36. (g) 1. Cor. 15. 58.

3. What is Pride, and what daughters doth she beget?

Pride (a) is an inordinate appetite of excellencie, whether it lurke in the minde, or appeare in outward shew.

She certes is the mother, prince (b) & Queene of all vices, which principally begetteth this unhappy offspring; (c) Disobedience, boasting, Hypocrisie, contention, pertinacie, discord, curiositie.

And to the intent that we might auoide this most pestiferous sinne, holy Tobie, giueth warning in this maner: Doe thou neuer permit (d) Pride to beare rule in thy thought or in thy worde: for in it all perdition rooke the beginning. (e) For this cause is that Apostolicall doctrine: God resisteth the proud (f) and giueth grace to the humble. Yea and if we beleeue Ecclesiasticus: Pride is hatefull before God, (g) and men. God hath dried vp the rootes of proud nations and hath planted the humble out of those nations. Whytherfore arte thou proud thou dust and ashes?

(a) Vide Chrys. ho. 43. ad pop. Antioch. Ber. de grad. humit. Greg. 34. mor. c. 17. & seq. & 1. 23. c. 7. Prosp. ad Demet. 1. fid. de summo bono. l. 2. c. 38. Fulg. ep. 3. c. 16. & 17. (b) Greg. 1. 31. mor. c. 31. Prosp. lib. 3. de vit. cont. cap. 2. Aug. ep. 56. Ber. ser. 3. ex patuis & ser. 4. de adu.

adu. (c) Deut. 17. 12. Sap. 5. 8. Mat. 23. 11. 14. 27. Prou. 13. 10. Gen. 49. 7. Pro. 6. 16. 1. Tim. 5. 13. (d) Tob. 4. 14. (e) Eccli. 10. 15. Chrys. ho. 8. in Ioan (f) Iac. 4. 6. 1. Pet. 5. 5. (g) Eccli. 10. 7. 18. 10.

4. What is Couetousnesse and of what manner of daughters is she the mother?

Couetousnesse is an inordinate appetite of hauiing. (a) For he is rightly deemed couetoule, not only that taketh by violence, but also that desireth an other mannes, or couetously keepeth his owne.

The (b) daughters of this bad mother, are Treason, fraude, fallacie, Periurie, Disquietnes, violence, vnmercifullnes, or Inhumanitie, and hardnes of harte: The Apostle condemneth this vice, so as he hath called it the seruice of (c) Idoles: (d) and besides writeth thus. They that wilbe made riche, fall into tentation and the snare of the Deuill, and many desiers vnprofitable and hurtfull, which drowne men into distruction and perdition. For the roote of all euils is couetousnes. And in an other place we find it written: nothing is more wicked then a Couetouse (e) man. Also nothing is more vniust then to loue money. For this man setteth his very soule to sale. And Christ himselfe testifieth: you cannot serue God (f) and mammon. And againe: be not careful for to morow. Which Saint Paul also more expressly deliuering, giueth this admonition: (g) Let your maners be without avarice: contented with things present.

For he said, I will not leaue thee, neither will I forsake thee: so that we doe confidently say: Our Lorde is my helper: Hauing(h) foode and where with to be couered, with these we are content.

(a) vide Bas. in discescent. & auar. ho. 6. & 7. Prof. l. 2. de vita cont. c. 15. & 16. Isid. de sum. bo. l. 2. c. 41. Aug. l. 3. de lib. arb. c. 17. & ser. 196. de temp. Ambr. in lib. de Nabuthe lezrael. l. 1. de Cain. & Abel. cap. 5. (b) Greg. lib. 31. mor. c. 31. 2. Tim. 3. 4. 1. Cor. 6. 8. Eccli. 11. 31. 33. Zach. 8. 17. Mat. 6. 24. Pro. 22. 22. & 21. 13. (c) Col. 3. 5. Eph. 5. 5. (d) 1. Tim. 6. 9. Esa. 5. 8. Mat. 10. 24. Abac. 2. 6. 9. Iac. 5. 1. Eccli. 31. 5. 8. 11. Bar. 3. 16. Psal. 48. 17. (e) Eccli. 10. 9. 10. (f) Mat. 6. 25. Chris. bo 7. in 10. Ibidem ver. 34. (g) Heb. 13. 5. Luc. 12. 15. (h) 1. Tim. 6. 8.

5. What is Lecherie, and what manner of offspring doth it ingender?

Lecherie, (a) is an inordinate appetite of vncleane and libidinoule pleasure. And it (b) bringeth forth blindnes of minde, inconsideration, inconstancie, headlongnes, loue of himself, hatred of God, too much desire of this life, a horror of death and future Iudgement, and desperation of eternall felicitie.

Against this sinne, which maketh (c) the wife mad, and causeth men to become in maner beasts: thus writeth S. Paul: Flee (d) fornication. Euery sinne whatsoeuer a man doth, is without the body: but he that doth fornicate, sinneth against his

owne

owne bodie. And in another place thus: (e) Fornication and all vncleanes, or auarice, let it not so much as be named among you, as becommeth Saints: or filthines, or foolish talke, or scurrilitie, being to no purpose: but rather giuing of thanks. And it is a wonderfull thing, that Christians are not maruellously (f) ashamed: who doe pollute themselves with filthy luste in the sighte of God and his Angels, whereas they haue consecrated in Baptisme their bodies and members, as pure temples (g) to the holy Ghost, and to Christ our Lord. Herupon againe saith S. Paul: Know (h) you not that your members are the temple of the holy Ghost, which is in you, whom you haue of God, and you are not your owne? Then againe; Knowe (i) you not that your bodies are the members of Christ? Taking therefore the members of Christ, shall I make them the members of an harlottè? And finallie he concludeth in this sorte: For you are (k) bought with a great price. Glorifie and beare God in your body. For (l) fornicators, and aduouterours, God will iudge.

(a) vide prof. de vit. cont. l. 3. c. 6. Isid. de sum. bo. l. 2. c. 39. (b) Greg. lib. 31. mor. cap. 31. Ose. 4. 11. 2. Reg. 11. 14. Dan. 13. 56. Pro. 13. 3. Sap. 4. 12. Ps. 51. 6. 2. Tim. 3. 4. Ps. 20. 9. Iac. 4. 4. Eph. 4. 19. (c) 3. Reg. 11. 1. Eccli. 19. 2. Hier. in c. 4. Ose. Amb. l. 1. de Cain & Abel c. 15. & l. de Noe. & arca. ca. 9. (d) 1. Cor. 6. 18. & ibid. Chrys. Aug. de 10. chord. cap. 10. & ser. 16. de ver. do. cap. 10. (e) Eph. 5. 3. & ibi Hieron. vide sextum preceptum Decalogi. (f) Amb. in c. 4. Luc. Greg. 16. mor. cap. 31. (g) 1. Cor. 3. 16. 2. Cor. 6. 16. (h) 1. Cor. 6. 19. (i) Ibid.

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Ver.

Ver. 15. (k) Ibid. Ver. 20. (l) Heb. 13. 4. 1. Cor. 6. 9. Eph. 5. 5. Gal. 5. 20. Apoc. 2. 1. 8.

6. What is Enuie, and what daughters doth she bring forth?

ENuie, (a) is a sadnesse for the good of an other, and a hatred of an other mans felicitie: in respect of Superiours, becaule hee is not made equal vnto them; and in respect of inferiours, least they should be made equall vnto him: and in respect of equalls; becaule they are equall vnto him, as Saint Augustine (b) saith: and she hath to her (c) daughters: hatred, whispering, detraction, exulting in other mens aduersities, and affliction in their prosperity.

Cain is reade to haue enuied Abel (d) his own brother, and Saul to haue enuied Dauid (e) the designed King, his sonne in lawe. This abominable vice besides (f) that it is voide of al charity and humanitie, it also maketh men most like vnto Devils. For by the enuie of the (g) Devil death entered into the worlde: and they doe imitate him, which are of his parte. Well therefore, dothe the Apostle giue warning: (h) Let vs not be made desirous of vaine glorie, prouoking one an other, enuying one an other.

(a) de hoc peccato scribit Cyp. ser. de zelo & liuore. Bas. ho. 11. de inuid. & 21. in aliquot. scriptura locos. Chrys. hom. 44. & 45. ad pop. Prosp. l. 3. de vita cont. c. 5. & 9. Ibid. de sum. bo. l. 3. cap. 25. (b) Aug. l. 11. de Gen.

de Gen. ad lit. c. 14. Prosp. Sent. 292. (c) Greg. li. 31. mor. c. 31. 1. Io. 3. 12. Rom. 1. 29. Pro. 17. 5. & 24. 17. 21. & 28. 22. Eccles. 4. 4. (d) Gen. 4. 5. Iuda ver. 11. (e) 1. Reg. 18. 8. (f) Nyffe. in vita Moysi. Hier. in c. 5. ad Gal. Greg. 3. par. pastor. admon. 11. Aug. ser. 83. de temp. Bern. ser. 24. & 49. in Cant. & in ser. de tripl. custo. (g) Sap. 2. 24. Chrys. ho. 41. in Mat. Greg. lib. 5. mor. c. 33. & 34. & l. 29. c. 3. Aug. de virg. c. 31. (h) Gal. 5. 26.

7. What is Glotony, and which are her daughters?

Glotonie is an inordinate (a) appetite of meate and drinke: her daughters (b) are, foolish mirth, (c) much talke, scurrilitie, (d) vncleanes, dulnes of sense, and vnderstanding. And what is more foule & vnlemely then that a man should be inferiour to beastes, which are content with a certain naturall moderation, whilest he maketh himselfe a slaue to his bellie, to surfering and drunckennes, consuming his goods, hurting his health, bringing on dileales, and finally shortning and cutting off his owne life? For it is a verie true saying: By meanes (e) of surfeiting manie haue died: but he that is abstinent shall encrease life. Againe: In much (f) meat there shalbe infirmitie. Therefore Christ comandeth: Looke wel (g) to your selues, least perhaps your hartes be ouercharged with surfeiting, and drunckennes: And Saint Paul dehorting vs from drunckenes saith: (h) Be not druncke with wine wherein is riotousnes, (i) Drunkards shal

shal not possesse the kingdome of God. And hence is it also, that the Prophet giueth such a heauie threate vnto drunckerds: Woe to (k) you that are mightie to drinke wine, and strong men to mingle drunckennes.

(a) Greg. 30. mor. cap. 27. Bern. lib. de pas. cap. 42.
 (b) Greg. lib. 31. mor. c. 31. (c) Exo. 32. 6. Iob. 21. 12. Pro. 10. 19. Eph. 5. 4. Greg. 3. parte past. admon. 20. Chrys. ho. 57. ad pop. (d) Esa. 28. 7. Eccles. 10. 16. Chrys. ho. 44. in Io. & 58. in Mat. Hiero. l. 2. cont. Iouin. cap. 6. & seq. & in c. 44. Ezech. & in c. 5. ad Gal. Vide de hoc vitio Basil. ho. in ebriet. & luxum. Aug. ser. 231. & 232. de temp. Chrys. in ser. cont. luxum & crapulam & ho. 1. ad pop. Am. Isid. lib. 2. de sum. ho. cap. 42. & 43. Amb. de Helia & ieiunio c. 12. & seq. (e) Eccl. 37. 32. & 31. 19. Ps. 77. 29. Num. 11. 33. Deut. 32. 15. Pro. 21. 17. (f) Eccl. 37. 33. (g) Luc. 21. 34. Vide Burchar. l. 34. de decret. & Iuon. parte 13. c. 68. & sequ. (h) Eph. 5. 18. Pro. 20. 1. Hier. in c. 1. ad Tit. & ep. 83. ad Ocea. cap. 4. Ambr. l. 1. de panit. c. 14. (i) 1. Cor. 6. 10. Gal. 5. 11. Ose. 4. 11. Pro. 31. 4. Eccl. 19. 2. (k) Esa. 5. 22. 11. & 22. 12. Pro. 23. 20. 29. Amos. 6. 4. Luc. 6. 24.

8. What is Anger & what offspring hath shee?

Anger, is an inordinate desire of punishinge him, by whom a man supposeth that he haue bene harmed. There doth spring (a) from her these detestable daughters: Braulinge, Swelling of the mind, Contumelies, clamour, disdainfulness, and Blasphemie.

This

This is a pernicious poison of (b) the minde, ouerthrowing all vigour of iudgement and wisdom, and impairing the helth of the minde, yea and oftentimes also of the body. For which cause hath Ecclesiastes giuen warning: Be not (c) thou swifte to be angry, for anger resteth in the bosome of a foole. And the doctor of the Gentiles hath giuen charge: Let (d) all bitternes, and anger, and indignation, clamor and blasphemie, be taken away from you with all malice. And be gentle one to another, mercifull, pardoning one to another, as also God in Christ hath pardoned you. But against angrie, contentiouse, and contumelious persons, that dreadful sentence of Christ is already pronounced: Whosoever (e) is angry with his brother, shall be in danger of iudgement: and whosoever shall say to his brother, Raca; shall be in danger of a Councell. And whosoever shall say thou foole: shall be guilty of hell fire.

(a) Greg. l. 31. mor. c. 31. Prouerb. 29. 22. Iob. 15. 2. 13. Eccl. 19. 28. Eph. 4. 31. (b) lege Bas. ho. 10. de ira. Chrys. ad pop. ho. 20. & seq. & ho. 6. in act. 4. & 18. in Mar. Greg. l. 5. mor. c. 30. & sequ. (c) Eccles. 7. 10. Eccl. 8. 19. & 28. 1. & 30. 26. Pro. 12. 16. & 15. 1. 18. & 18. 6. 14. & 22. 24. & 26. 21. & 27. 3. Iob. 5. 2. Ps. 4. 5. & 30. 10. (d) Eph. 4. 31. Col. 3. 8. 12. Ber. ser. 13. in Ps. Qui habitat. Amb. lib. 1. off. cap. 21. August. in Psal. 4. & li. de vera relig. ca. 45. & epi. 87. & 149. Greg. lib. 8. ep. 51. ad Leont. & par. 3. past. adm. 17. (e) Mat. 5. 23. Gre. l. 21. mor. cap. 5. Aug. l. 1. de ser. dom. in monte cap. 19. Enchir. c. 79.

9. What

9. What is Sloth, and which be her branches?

Sloth is a languishing of a minde that is slacke and negligent to do well: And specially it is a sadnes about some spirituall matter. Shee bringeth forth (a) these daughters, malice, rancour, pusillanimitie, desperation, dulnes about the necessarie commandements, and a wandering of the minde about things vnlawfull.

Of this sinne are those men guiltie, that are (b) Idle, lither, and as the Scripture calleth them, luke warme (c) and finally euery one that dothe passe ouer this time of grace and day of saluation in vaine affaires & endeouours. And the end of this sinne is that which Christ teacheth in the Gospell: *Euery tree (d) which yeeldeth not good fruite shall be cut downe, and shall be cast into the fire.* And in another place: *The (e) vnprofitable seruant cast yee out into the viter darkenes* * Neither hath he omitted to tell vs, what in the meane leason he would haue vs to doe, that we may eichew sloth, saying: *Take heede, (f) Watch and pray, for you know not when the time is: strue to enter by (g) the narrow gate, because many I say to you shall seeke to enter, and shall not be able.* These things we haue briefly touched to the intent that they which are not alreadie taught the waies of Iustice, maye not only know & dilcerne the chiefe diseales and detestable plagues of mankind which we haue shewed, but also endeouour accordinge to the pre-

script

script of Gods law, to abandon from themselves and others, and vterly to expell the same. *Happy (h) is that man which hath not walked in the Councell of the Wicked, and hath not stood in the way of sinners, and hath not sitte in the chaire of penitence, as the Kinglie Psalmist singeth: notefying vnto vs the first part of Iustice & happinesse, in the front of his first Canticle.*

*Ber. ser. 3. & 6. de ascens. Greg. 3. parte past. admon. 16. (a) Greg. 31. mor. cap. 31. Eccl. 33. 29. Pro. 15. 13. Eccl. 7. 9. & 30. 22. Pro. 17. 22. Psal. 118. 28. & 39. 13. (b) Mat. 20. 3. 6. & 22. 5. (c) Ap. 3. 15. Pro. 6. 3. & 10. 4. 26. & 13. 4. & 18. 8. 9. & 19. 15. 24. & 20. 4. & 21. 25. & 22. 13. & 24. 30. & 25. 20. & 26. 13. & 28. 19. Eccl. 5. 8. & 7. 16. & 14. 2. & 22. 1. Ps. 72. 5. Hier. 48. 10. iuxta 70. Ro. 13. 11. 2. Cor. 7. 10. Gal. 3. Apoc. 2. 4. (d) Mat. 7. 18. & 3. 10. & 21. 19. Luc. 13. 7. Io. 15. 2. (e) Mat. 25. 26. 30. * Eccl. 6. 23. Eccles. 9. 10. 2. Thes. 3. 7. Gal. 6. 9. 10. Heb. 12. 12. Ro. 12. 11. Phil. 4. 4. (f) Mar. 13. 33. 35. Mat. 24. 42. & 25. 13. Io. 9. 4. Eph. 5. 14. 16. Ap. 3. 2. 3. (g) Luc. 13. 24. Mat. 7. 13. & 11. 12. (h) Psal. 1. 1. Bern. ser. 35. ex paruis.*

OF ALIEN SINNES.

1. What sinnes are called Alien sinnes?

THose, which although they be wrought and accomplished by the haides & deedes of other men, yet they are worthily imputed vnto vs, and doe make our conscience guilty of damnation in

in the sight of God. And therefore of this may that bee vnderstood which the scripture commaundeth: Doe (a) *thou not communicate with other mens sinnes*: And that which the Kingly Prophet praieth: From (b) *my secret sinnes cleanse me o Lord, and from alien sinnes spare thy seruante*. Hereunto (c) doth S. Basil the great refer that which Saint Paul wrote to the Ephesians: *Communicate not (d) with the vnfruitfull workes of darkenes, but rather reprove them*. Then that alio of the same Apostle: *Withdrowe (e) your selues from euery brother walking inordinately, and not according to the Tradition which they haue receiued of vs*.

(a) 1. Tim. 5. 22. vide Bas. de vera virg. (b) Psal. 18. 13. & ibid. Euthim. Aug. 1. 3. de lib. arb. cap. 10. (c) ser. 2. de bap. cap. 9. August. ser. 18. de ver. Do. c. 18. (d) Eph. 5. 11. (e) 2. Thes. 3. 6.

2. How many in number are these alien sinnes?

Nine; as they are for the moste parte committed nine manner of waies: to wit, by counsell: by commanding, by consent, by pro- uocation, by praise or flatterie, by silence, by win- king, or Indulgence, by participation in the fault: and by wicked defending or maintaining the same.

3. When

3. When is an alien sinne committed by Counsell?

AT such time certes, as we are the authors and instrumentes of euill counsell, which others doe or maye followe. Let Caiphas be an example: (a) who by his counsell incensed and prouoked the Senate of the Iewes to worke the death of Christ. But commended on the contra- rie parte is Ioseph of Aramathia, and is called a good and iust man, because he had not con- sented (b) to the counsell and actes of them, to witt, of the high Preisttes and Pharisies, wickedlie conspiring to putt Christ to (c) death. Of the same sorte of men was that (d) De- metrius, who with other Artificers for the rendering of his owne lucre and gaine, filled in a manner the whole citie of the Ephesians with a great tumulte and sedition against S. Paul and his doctrine. Herein also did offend that infam- ous (e) Herodias Kinge Herods aduoutres. For her dauncing daughter by her counsell and per- suasion did wickedly obtaine, the bodiles heade of the glorious S. Iohn Baptist, which she cruely before had requested.

Ecc. 27. 28. & 6. 7. & 8. 20. & 37. 7. 9. Iob. 5. 13. & 12. 13. 16. & 18. 5. 7. Esa. 19. 11. 13. Psal. 7. 16. & 9. 16. Prou. 26. 27. Eccles. 10. 8. (a) 10. 11. 49. (b) Luc. 23. 50. Psal. 1. 1. Gen. 49. 5. Iob. 21. 16. (c) 10. 11. 53. Mat. 26. 3. (d) Act. 19. 24. 2. Reg. 10. 3. & 16.

& 16.20. & 17.1.5.3. Reg. 12.4. & 21.25.2. Par. 22. 3. & 25.16.20.1. Esd. 4.5. Hest. 5.10. Dan. 6.5.1. Mat. 1.12.2. Mach. 1.11. & 4.32. Act. 14. 18. (e) Mat. 6.24. Mat. 14. 8.

4. When is commanding an alien sinne?

W Hen by our decree, commissi on, or commaundement, any wrong doth redound to our neighbour, or any euill whatsoever is committed. In this manner Dauid the King killed innocent Vrias, (a) not certes with his owne or with his seruantes handes, but working it and charging it by letter that he should be slaine in the battaile. And Pilate the President (b) was guiltie of Christs death: because for the fauour of the Iewes although otherwise after a manner unwilling he adiudged him, and deliuered him ouer by his authoritie to be crucified. So did Pharao (c) and Herode (d) binde themselues with a monstrous crime, when they made the Tirannicall lawe of murdering the Infantes of the Hebrues. But (e) *Woe be vnto them that make vniust lawes.*

1. Reg. 22. 17. Iudish. 2. 5. Hest. 3. 12. Dan. 3. 5. & 6. 16. 1. Mach. 1. 43. 2. Mach. 6. 1. Mar. 6. 27. Act. 23. 2. (a) 2. Reg. 11. 15. (b) Io. 19. 16. Luc. 23. 25. (c) Exod. 1. 16. (d) Mat. 2. 16. (e) Esa. 10. 1. Mat. 15. 3. Mar. 7. 9.

5. When

5. When doth consent make vs guiltie of an alien sinne?

W Hen, that, which is wickedlie donne by others, hath, as it were our voice to goe with it, or is, at the least, in secret sorte (a) by vs approued. So sinned Saul, consentinge (b) to the death of the Protomartyr Saint Steuen. Also herein offended aboue fortie (c) men of the Iewes, who by vowe bound and armed themselues to put S. Paul to death. Finallie herein offended the Citizens of Hierusalem, (d) giuing their voices to their Magistrates, that Christ might suffer death, so that S. Peter for that cause, vpbraiding them, saide: *The author (e) of life you killed.* Wherefore that sentence of S. Paul is to be noted: *Not (f) only they which doe euill thinges, but they also which consent vnto the doers, are worthy of death.*

And hereunto may be referred that which we reade in S. Cyprian: *Hee is (g) not free from wickednes that gaue commandement to haue it accomplished: nor hee cleare from crime; whose notwithstanding hee neuer committed the same, yet geueth his consent that it shall be otherwise giuen out, and publicly registred.*

Leu. 20. 4. Num. 16. 24. 26. Iudish. 8. 9. Hest. 14. 15. Luc. 11. 47. (a) Iren. l. 4. cap. 46. (b) Act. 7. 60. (c) Act. 23. 12. (d) Mar. 27. 20. Mar. 15. 11. (e) Act. 3. 13. & 2. 23. (f) Ro. 1. 32. (g) ep. 31. quast. Cleri. Rom. ad Cypri.

6. When

& 16.20. & 17.1.5.3. Reg. 12.4. & 21.25.2. Par. 21.
3. & 25.16.20.1. Esd. 4.5. Hest. 5.10. Dan. 6.5.1. Mat.
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1. Reg. 22. 17. Iudith. 2. 5. Hest. 3. 12. Dan. 3. 5. & 6.
16. 1. Mach. 1. 43. 2. Mach. 6. 1. Mar. 6. 27. Act. 23. 2.
(a) 2. Reg. 11. 15. (b) Io. 19. 16. Luc. 23. 25. (c) Exod.
1. 16. (d) Mat. 2. 16. (e) Esa. 10. 1. Mat. 15. 3. Mar. 7. 9.

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Luc. 11. 47. (a) Iren. l. 4. cap. 46. (b) Act. 7. 60. (c) Act.
23. 12. (d) Mat. 27. 20. Mar. 15. 11. (e) Act. 3. 13. & 2. 23.
(f) Ro. 1. 32. (g) ep. 31. quaest. Cleri. Rom. ad Cypri.

6. When

6. When doe we contract an alien sinne by prouocation?

When we doe wittinglie prouoke another to anger, reuenge, blasphemie, crueltie, or other such like vices, whether it bee done by worde or deede, or any other meanes howsoever. As when Iobs (a) wife wantonly scorned her most patient husband, did also persuade him to much as lay in her, to blaspheme God. And Tobies wife (b) as troublesome as the other, often molesting & exasperating her husband with her reprochful speeches, brought the matter to this passe, that the afflicted man was constrained to bewaile his domesticall iniurie with sighes, and teares, and prayers vnto Almighty God. But Ecclesiasticus admonisheth the contrarie, saying. *Keepe (c) thy selfe from contention, and thou shalt diminishe finnes. For an angry man doth kindle contention, and a man a sinner will molest his friendes; and in the midst of them that are in peace, soweth enmitie.* And so hath Salomon saide: *An euill man (d) allwaies seeketh chidings, but the cruell Angell shalbe sent against him.*

1. Reg. 1. 6. Psal. 105. 16. 2. Mach. 14. 27. Gal. 5. 15. 26. Eph. 6. 4. Col. 3. 21. (a) Iob. 2. 9. (b) Tob. 2. 15. & 3. 7. (c) Eccl. 28. 10. Pro. 15. 18. & 18. 6. & 22. 10. & 26. 17. & 29. 22 & 30. 33. (d) Pro. 17. 11 & 3. 30. Esa. 33. 1.

7 When

7. When are we spotted with an alien sinne, by praise or flatterie?

When we commend any man in misdeeds or lewd behaviour, or as though the thing were very well done, we giue a spurre to him that runneth amisse, that he may holde on his wicked course. *But woe be vnto them (a) that so we couchens, vnder euery elbow; and doe make pillows vnder the heade of euery age to take soules, as the Prophet saith.* And into this vice do preachers (b) sometime fall, and Magistrats naughtely flattering the common people, whilest they doe openly fauour and approue their licentiousnesse. And therefore rightly saith Esaie: *O my people, (c) they that call thee happy, these are they that deceiue thee, and bring to nought the way of thy steppes.* For which cause S. Paul commandeth vs to banne those doctours; that by sweete speeches (d) and benedictions, doe seduce the hartes of innocents. *For because the sinner is (e) praised in the desires of his soule, and the wicked man is accounted happy: the sinner will prouoke our Lord, as the Kingly Prophet testifieth.*

Pro. 24. 24. 28. & 27. 2. 5. 6. & 28. 23. Psal. 140. 5. Esa. 5. 20. Chriſt. he. 2. de Dauid & Saule. Cyp. de laps. Basil. hom. in Psal. 61. Aug in Esa. 134. (a) Ezech. 13. 18. (b) Hier. 14. 13. & 23. 13. 17. & 27. 9. & 28. 15. & 29. 9. Thren. 2. 14. Micb. 3. 5. 3. Reg. 22. 6. (c) Esa. 3. 12. & 9. 15. & 30. 10. (d) Ro. 16. 18. 2. Pet. 2. 1. 12. 14. Hiero. l. 1. aduer. Pelag. c. 9. & l. 2. aduer. Iovin. c.

Q 2

19. (e)

19. (e) Psal. 9.24. & 54. 22. Pro. 1. 10. & 16. 29. & 17. 15. & 29. 5. Eccl. 7. 6. Hier. 9. 3. 8.

8. When doth an alien sinne fall vpon vs
through our silence?

When our vnseasonable silence bringeth detriment to our subiect, or to any other person. For example sake, if by office it belong vnto vs to reach, admonishe, or correcte our brother, or the wholle people, and we omitte the same without iust cause, when we may do good. For which cause our Lorde by Esaye, testifieth to ouery one that preacheth: *Crie, (a) doe not cease, as a trumpette exalte thy voice, and shew vnto my people their wickednesse, and to the house of Iacob their sinnes.* Heare moreouer the danger they stand in, who are not without cause called dumme dogges, (b) not able to barke: *If (c) when I saye to a wicked man, (saith our Lorde) thou shalt die the death, if thou doe not warne him, and speake to him, that he may forsake his wicked way, and liue; the wicked man himselfe shal die in his iniquitie, but I will require his blood at thy hand.* So necessarie a thing it is to be obserued, which Saint Paul not without great protestation doth require. *Preach the worde, (d) vrge in season, out of season, reprove, beseeche, rebuke in all patience and doctrine: and againe in another place: Them that sinne (e) reprove before all: that the rest also may haue feare.*

Bern.

Bern. de nat. Ioan. Bapt. Greg. 2. part. past. cap. 4. Aug. ep. 109. & ho. 7. ex 50. Prosp. lib. 1. de vit. cont. c. 20. Isid. de sum. bon. l. 3. cap. 44. 45. 46. (a) Esa. 58. 1. Hier. 23. 22. & 26. 2. & 50. 2. Iona. 1. 2. 1. Cor. 9. 16. (b) Esa. 56. 10. (c) Ezech. 3. 17. & 33. 7. & ibid. Hier. Greg. hom. 11. in Ezech. Act. 20. 18. Esa. 6. 5. Hest. 4. 13. (d) 2. Tim. 4. 2. Tit. 1. 9. 13. & 2. 15. Chrys. hom. 6. in epist. ad Phil. (e) 1. Tim. 5. 20. Lev. 19. 17. August. serm. 15. cap. 7. de verb. Dom. & ser. 16. cap. 4. 7. 8.

9. When are we by winking or indulgence
entangled with alien sinnes?

So often, as that thing which by our power or authoritie, may and ought to be amended, and punished; we notwithstanding, suffer to go unpunisht, and to waxe worse and worse.

Herein doe Magistrates offed, when they beare the tworde (a) in vaine, and are not as they are called, Gods ministers, and reuengers vnto wrath, to those that behaue them selues wickedlie or seditiouslie. This was the sinne (b) of King Saul, when contrarie to the commandement of God, he spared his enemies the Amalechites. The same sinne was also incurred by King Achab, when he receiued into fauour Benadab the King of Syria: for which cause he did not escape the seuerer sentence of the Prophet giuing this threate: *This saith (c) our Lord, because thou hast dismissed out of thy hand a man worthy of death,*

Q 3

thy

thy life shall be for his life, and thy people for his people. Hereunto may be referred that which the Apostle willeth the Corinthians: Take (d) away the euill from among your selues: Know you not that a litle leauen corrupteth the whole masse? purge the olde leauen.

Secondly heerein doe (e) fathers and mothers, maisters and maistrefes offend, whilest they with a certaine dissembling and fauourable indulgence, doe marre those in bringing them vp that are committed to their charge, & by their negligence and sloth doe suffer them to fall into great hazarde and danger. So wee reade the sonnes of Hely, (f) to haue bin depraued through the default only of their fathers indulgence, who for that cause, was grievously punished for his too much lenity.

Heereunto may also be added that sinne which is commonly called the omission of brotherly correction, (g) admonition, or reprehension. For as much as Christ hath warned vs to correct our brother, once, and twice, and the third time that we may winne (h) him when he sinneth. Although some doe distinguish betweene this manner of omission and the former sufferance which wee spake of, making them two different kindes of alien finnes.

Amb. ser. 8. in Psal. 118. Orig. ho. 9. in Hierem. Hieron. ad Ripar. ep. 53. Aug. in Psal. 50. & ser. 15. de verb. Do. Chry. orat. 1. con. Iudeos. (a) Ro. 13. 4. Sap. 6. 3. Psal. 2. 10. Aug. 2. ret. c. 5. & ep. 48. 50. 204. tract. 11. in Euang.

in Euang. Ioan. Bern. ser. 66. in Cant. (b) 1. Reg. 15. 9. Iud. 20. 13. Num. 25. 4. (c) 3. Reg. 20. 42. (d) 1. Cor. 5. 6. 13. Exod. 22. 18. Deut. 13. 1. 6. 12. & 17. 12. & 18. 20. 3. Reg. 18. 19. 40. Hier. in cap. 5. ad Gal. Greg. li. 32. ep. 31. (e) Aug. in Psal. 50. Greg. 4. dial. c. 18. Chrys. ho. 9. in 1. ad Tim. Ephes. 6. 4. Heb. 12. 7. Prou. 13. 18. 24. & 22. 15. 6. & 23. 13. & 29. 15. 17. 21. Eccli. 7. 25 & 22. 3. 4. 5. & 30. 1. (f) 1. Reg. 3. 11. & 4. 17. 3. Reg. 1. 6. (g) Pro. 9. 7. & 15. 5. 10. 12. & 24. 14. 15. & 25. 12. & 27. 5. 6. & 28. 23. & 29. 1. Eccles. 7. 6. & 10. 28. & 11. 7. & 19. 13. 17. & 20. 1. 4. Psal. 140. 5. Col. 1. 28. 1. Thes. 5. 14. 2. Thes. 3. 15. 1. Tim. 5. 20. 2. Tim. 2. 25. & 4. 2. Tit. 1. 9. 10. & 2. 5. (h) Mat. 18. 15.

1. How doe we contract an alien sinne by participation?

THen especially, when we are partners in gaine with theeues and extortioners; also when we doe wittingly together with others, chalenge or retaine goods vniustly gotten, or which any way doe belong to other men: and then moreouer, when we are enriched with the spoile of others. And hereunto seemeth to belong that which the Psalmist saith, to runne with the very theeues (a) themselves, & to haue portion with the aduourers. This did Esaie obiect vnto the people of the Iewes. Thy (b) Princes be vnfaithfull, companions of theeues, all doe loue gifts, & followe rewardes. And yet more greuously doe they sin, who do manifestly make a gaine vnto them-

to themselves of an other mans filthinesse, (c) as bawds do: or such as dare giue lodging and harbour vnto theeues, or notorious dishonest and factious persons, where they may haue couer for themselves, or for their things.

Tob. 2. 21. Pro. 1. 14 & 29. 24. Num. 16. 26. Eccli. 5. 1. 2. Par. 20. 36. Greg. Turon. in glo. Conf. c. 6. & 71. Et lib. 1. de glor. Matr. c. 38. 72. & 79 & lib. 2. cap. 13. 14. 15. 16. 17. & 20. Theod. 1. 3. hist. c. 11. & 12. Vict. 1. 1. persecu. Ios. 7. 24. Dan. 5. 21. 2. Mach. 3. 24. & 5. 15. & 9. 5. 1. Mach. 6. 12. (a) Psal. 49. 18. Aug. in Psal. 129. (b) Esa. 1. 23. (c) Deuteronom. 23. 18.

11. When doe we by deffending committe an alien sinne?

WHen we either protect malefactours, or defende and publishe an other mans doctrine, though it be peruerse and wicked. When also by our care and endeouour, we labour to further and maintaine that, which is appointed against equitie and Iustice. Against such persons there thundreth out this diuine oracle: *Woe (a) vnto you that calle euill good; and good, euill: making darknes, light; and light, darkenes: making bitter, sweete; and sweete, bitter: And againe: Thou (b) shalt not follow the multitude to doe euill: neither shalt thou in iudgement yeelde to the sentence of many; so, to decline from the truth.*

And this shall suffice touching Alien, sinnes

as they call them, which now certes in these daies doe reach very farre, and are ouer licentiously committed euery daie, especially by Magistrates. And there is commonly so litle heede taken of them, that most men doe thinke them not to be sinnes at all, nor make any accounte of them: although often times with the filthe of these sinnes, they defile and make guilty of perpetuall torments, both their owne and other mens consciences. And all these kindes mentioned before, may be reduced to three kindes, and in few wordes comprehended, as sheweth S. Basil. (c) For that we fall into the participation of an other mans error, or sinne, it commeth to passe, either by Deede and Acte: or by Will onely, and a certaine purpose of the minde: or by some carelesse negligence, if at anie time others be defrauded of the duty that we owe in admonishinge them, and seekinge their amendment.

But the worste kinde of sinning of all others without comparison, is when a man sinneth against the holy Ghost.

(a) Esa. 5. 20. & 10. 1. (b) Exod. 23. 2. (c) Basil. ser. 2. de Bap. ca. 9.

OF SINNES AGAINST OF SINNES AGAINST the holy Ghost.

1. What is a sinne against the holy Ghost?

IT is maliciously, and contemptuously to reiecte the grace & liberality of God beeing offered, which grace certes, is peculiarly attributed to the holy Ghost, as to the fountaine of al goodnesse. And this is to sinne without any remedy or redresse: in so much that according to the speech of Christ, for such and so greata sinne, no forgiuenesse is obtained either (a) in this worlde, or in the world to come. For after this manner Almighty God dealeth with vs, that he giueth neither grace vpon earth, nor glory in Heauento anie other, but vnto those onelie which hauing once knowne sinne, doe detest it; and setting before their eies that which is good, doe make choise of a righteous course of life. But from these sinnes is farre banished both detestation of sinne, and the choise also of that good which were to bee followed; and that moreouer is cleane reiected, whereby the holy Ghost doth vse of his singular grace to withdrawe a man from sinne. And for this reason, they which are fettered with such kind of sinnes, doe either neuer get the grace of God, or seldome and verie hardly. For these sinnes are not committed of humane imbecillitie and frailtie; which were to
sinne

THE HOLY GHOST.

sinne against the Father, & the might and power of the Father: as we see in S. Peter (b) the Apostle who denied Christ: nor yet of ignorance; which were to sinne against the Sonne, and the wildome of the Sonne: as was Saul (c) his case, when he persecuted the Church: but that which is farre worse without comparifon, these sinnes are committed of malice and obstinacie of minde: as we see for example in those most peruerse and ob-
stinate Pharises.

Vide S. Thomam. in 2. 2. quest. 14. (a) Mat. 12. 31. Mar. 3. 28. Luc. 12. 10. (b) Mar. 26. 74. Vide Greg. lib. 25. Moral. cap. 16. (c) 1. Tim. 1. 13. Act. 9. 1.

2. How many sinnes are there against the holy Ghost?

THere are of that kinde accounted fixe, and their names commonly vsed, are these. Presumption of the mercie of God, or of the impunitie of sinne; Desperation; Oppugning of the knowne truth; Enuying of brotherlie charitie; Obstinacie, and impatience. But more plainly & significantly they may be thus numbred.

1. Confidently to abuse the mercie of God.
2. Vtterly to despaire of the grace of God, or of his owne saluation.
3. Rebelliouse, to oppugne the truth of religion against his owne conscience.
4. Vehemently to be moued with a setled Enuy, because of the encrease of saluation and
vertue

vertue in his brother.

5. With an obstinate minde to persiste wittingly in a faulte.

6. Without purpose of amendment, neuer to make an end of a lewd and peruerse kinde of life.

3. *What manner of presumption maketh a sinne against the holy Ghost?*

THat, which maketh a man to trust only in the mercie of God, and to be hardened and emboldened to sinne: all manner of respect, of Gods Iustice and feare being laid aside. And thus certes doe very many sinne at this day, who flattering themselves with an holy faith (a) in Christ, doe like beastes (b) wallow and rotte in the midst of the filth of sinnes; and not to themselves only, but to others also dare promise (c) security: if only they haue confidence in the merites of Christ, and in the grace of God apprehended by faith; although in the meane time the fruites (d) of penance be nothing regarded. But to all these doth the doctor of the Gentiles cry out: *Doeſt thou contemne, saith hee, the riches of the goodnes of God, and patience, and longanimitie, not knowing that the benignitie of God bringeth thee to penance?* And for that cause, he in an other place is so farre (f) off from willing men to vaunt of only faith; that he biddeth euen the faithfull themselves euery one, to worke their saluation with feare and (g) trembling: commending vnto them a faith

a faith not deade and idle, as Sainte (h) Iames calleth it; but liuely and effectually, which worketh duely by (i) charitie. Against this abhominable sinne thus exclaimeth the Ecclesiasticus: *Of (k) the remission of sinne be thou not without feare, neither doe thou adde sinne, vpon sinne: And doe not say: the mercie of our Lorde is great, he will haue compassion vpon the multitude of my sinnes. For mercie and anger doe soone approche from him, and his anger doth looke vpon sinners: rightly therfore saith the Prophet: I will sing mercie (l) and iudgement vnto thee, o Lord: then in an other place: The (m) honour of the King loueth Iudgement.*

Greg. in c. 3. lib. 1. reg. & l. 33. mor. c. 15. & l. 6. ep. 22. Fulg. de fid. ad Pet. cap. 3. Bern. serm. 38. ex paruis. (a) Aug. de fid. & op. c. 14. & 22. in Ench. ca. 67. & bar. 54. Hier. in c. 4. Ose. (b) Ioel. 1. 17. (c) 2. Pet. 2. 18. Eccles. 8. 14. Conc. Trid. sess. 6. cap. 9. & can. 12. 13. 14. Hier. in c. 4. Dan. (d) Luc. 3. 8. 9. & 13. 3. Mat. 3. 8. 10. Act. 26. 20. Eccli. 2. 22. (e) Ro. 2. 4. Eccles. 8. 11. Eccli. 15. 21. Aug. trac. 33. in Ioan. & ho. 50. ex 50. ca. 4. Isid. de sum. bo. lib. 2. cap. 13. (f) 1. Cor. 13. 1. (g) Phil. 2. 12. Psal. 2. 11. Pro. 28. 14. Rom. 11. 20. 1. Cor. 4. 4. & 10. 12. (h) Iac. 2. 14. (i) Gal. 5. 6. (k) Eccli. 5. 4. 5. Eccle. 9. 1. vide Aug. de perf. iust. cap. 15. & de corr. & gra. c. 13. & ho. 4. 1. ex 50. & ser. 3. de Innoc. Greg. li. 16. mor. c. 3. (l) Ps. 100. 1. Bern. ser. 52. ex paruis. & ser. 6. in Cant. Aug. de viil. pœnit. 6. vlt. (m) Ps. 98. 4.

4. How doth a man sinne against the holy Ghost by desperation?

When the contrarie vice vnto presumption, whereof we spake before, doth so possesse the minde of a man, that he casteth off all hope, either of obtaining pardone before God, or of attaining vnto life euerlasting.

After this sorte sinned Cain, by despaire, as himselfe testifieth by his speeche, when he saith: *(a) Greater is my iniquity; than that I may deserue pardon.* Thus sinned also Iudas that Traitor *(b)* vnto Christ, at what time he being moued with despaire of saluation, like an vnhappy wretch, hanged himselfe. But doubtlesse, *(c)* there is no penance too late, as is manifest by the *(d)* example of that thiefe, which vpon the Crosse, euen in those last momente of his life, obtained great grace and heavenly glory at the handes of Christ.

Aug. ser. 58. de temp. & in Psal. 50. Greg. lib. 8. mor. cap. 14. lib. 2. de sum. bo. cap. 14. Chrys. hom. 2. in Psal. 50. Bern. serm. 5. de nat. Dom. (a) Gen. 4. 13. Ber. ser. 11. in Cant. (b) Mat. 27. 3. Act. 1. 18. Ephes. 4. 19. 2. Reg. 2. 20. (c) Ezech. 18. 21. 27. & 33. 11. 1. Io. 1. 7. 9. & 2. 1. Hier. 3. 1. Esa. 1. 18. Ps. 144. 8. Eccli. 7. 20. 27. (d) Luc. 23. 40. Aug. li. 1. retr. cap. 19. & de cor. & gr. cap. 15. & ser. 181. de temp. c. 16. Leo. ep. 91. ad Theo. Conc. Trid. sess. 14. cap. 7.

5. When

5. When doth hee that oppugnerb the trueth, sinne against the holy Ghost?

When, * that trueth which concerneth the estate of Faith, and Religion, not of ignorance but of malice, is purposely impugned, that thereby the sinceritie of Catholike veritie, may be blemished. Of this sinne were the Pharisees *(a)* guiltie, whose chiefe care we see to haue bene, as maliciously as falsly to blasphem Christ, to persecute the doctrine of the Gospell, and to suppress the testimonie *(b)* of the Apostles, and that euen against their owne consciences. Not vnlike vnto these are they, that are said by the Prophet to sitte in the *(c)* chaire of pestilence: and are called by S. Peter *(d)* lying maisters that doe bring in Sects of perdition: Finally by S. *(e)* Paul, Heretickes, men corrupted *(f)* in mind, reprobate concerning the faith, attending *(g)* to spirites of error, subuerted and condemned by their owne *(h)* iudgment. Among whom may be numbred that famous educator Elimas, whom S. Paul publikelie reprehending, said with great vehemencie: *O full (i) of all guile and all deceipte, sonne of the deuill, enemy of all iustice, thou ceaseest not to subuerter the right waies of our Lorde.*

To this kind also is referred, Blasphemie *(k)* of the spirite: which sinne Christ doth greatly rebuke in the Iewes, and maketh it worke then other sinnes. And woulde to God that this sinne did

did not raigne in these our daies. For against the holy Ghost doe they also blaspheeme (as writeth Damasus (l) who against the holy Canons of the Fathers, endited by the instinct of the holie Ghost, doe any thing willingly or malepertly, or presume to speake, or wilfully giue their consent to them that haue a minde so to doe. For it is manifest that such a presumption, is one kinde of the blasphemies against the holy Ghost: thus saith Damasus.

* Leo. epist. 10. ad Flau. cap. 1. Aug. de Gen. ad lit. lib. 7. cap. 9. & tra. 18. in Euang. 10a. & de util. cre. cap. 1. & lib. 18. ciu. cap. 51. & lib. 21. cap. 25. (a) Mat. 12. 24. & 15. 2. & 21. 45. & 22. 15. 10. 7. 48. & 12. 10. 19. (b) Act. 4. 16. & 5. 18. (c) Psal. 1. 1. (d) 2. Pet. 2. 1. (e) Tit. 3. 10. (f) 2. Tim. 3. 8. (g) 1. Tim. 4. 1. (h) Tit. 3. 11. (i) Act. 13. 10. (k) Mat. 12. 31. (l) Apud Gratianum. 25. quest. 1. violatores.

6. How is Enuie of brotherly grace a sinne against the holy Ghost?

WHen we are stricken with a greate greife and sorrowe, because of the splendor & encrease of vertues, and Gods giuftes, in which our brother doth excell.

Which sinne seemeth to be rather proper vnto the Deuill than vnto man: whereas the Deuill doth most wrathfully take the encrease and continuance of (a) the grace of God in man: and for that cause he is not only an accuser (b) of our brethren, but also an implacable aduerlarie (c) of God

God and of all good men, who as a roring Lion goeth about seeking whom hee maye deuour. There were among the Iewes such sonnes of Satan, who did altogether enuie vnto the Gentiles, the lately springing grace of the Gospell, as we read in the Acts (d) of the Apostles.

Aug. lib. 1. de ser. Dom. in monte cap. 22. & 1. retr. cap. 19. (a) Sap. 2. 24. (b) Apoc. 12. 10. (c) 1. Pet. 5. 8. (d) Act. 11. 2. & 13. 45. Gen. 4. 5.

7. What kind of obstinacie is that, which is a sinne against the holy Ghost?

That certes which beareth an obstinate mind against him that giueth him good admonition, so that he will not suffer him selfe by any means to be withdrawn fro his danable course.

With this sinne was King Pharao (a) notably attainted, who although he were so often admonished by Moises, and sometimes afflicted with very sore scourges from God, yet notwithstanding in his tyrannicall purpose, he (b) obtinarily persisted, and perished. Famous also was that (c) incorrigible obstinacie of the Iewes, whom S. Steuen painting out as it were in their colours, saith: With a (d) hard necke and with vncircumcised eares, you haue allwaies resisted the holy Ghost. And not vnlike vnto them, are those at this day, that being addicted vnto new sectes, may not abide so much as to heare or reade anie Catholike instructions: but, euen like to the serpent (e) called the Aspe, shutting their eares against the

sweete melodie of the founte doctrine of the Church, they seeme to say: *Depart thou (f) from vs, & we will not haue the knowledge of thy wayes:* which is nothing elle, then as S. Paul speaketh: *According (g) to the hardness and impenitent heart, to heape to themselves wrath, in the day of wrath, and of the reuelation of the iust iudgement of God.* For as Salomon also teacheth; *To a man, (h) that with a hard necke contemneth him that correcteth him, a suddaine destruction shall come vpon him, and healeth shall not follow him.*

Aug. in Enc. cap. 83. & in Ps. 58. contr. 1. Greg. 10. 11. in Ezech. Bern. li. 1. de consid. ca. 2. & in ser. de conuers. ad Cler. cap. 4. (a) Exod. 7. & seq. Aug. quest. 18. & 24. in Exod. & ser. 88. de temp. Greg. 31. mor. c. 11. & l. 1. ca. 5. (b) Exod. 14. (c) Hier. 5. 3. & 8. 5. Esa. 48. 4. Zach. 7. 11. Gen. 49. 7. (d) Act. 7. 51. (e) Psal. 57. 5. (f) Job. 21. 14. (g) Rom. 2. 4. (h) Pro. 29. 1. Ber. serm. 42. in Cant.

8. When is a sinne of impenitency committed?

When a man without any end or measure of his sins, which thereby hee shoulde washe away by holie Penitence, resolueth moreouer that he neuer will doe any Penance at all. Of this kind of persons, who are such desperate and pitifull sinners and so will remaine, both their life and their death is most (a) abominable: for as much as, if not in wordes, yet in deed they seeme to say: (b) *We haue entered into league with death,*

and

and with hell we haue made a pact. And of these also may that saying bee vnderstoode; which S. Iohn auoucheth. *There (c) is a sinne to death, for that I say not that any man aske.*

Thus much concerning the sinnes against the holy Ghost: which are doubtlesse most grievous, and which Almighty God either neuer, or verie hardly doth pardon. For which cause, we ought often to garde our selues, & to confirme others against the same: that we may obserue that saying: * *Contristate not, (d) extinguishe not the spirit of God; This (e) day if you heare his voice, harden not your hearts. Let (f) none of you be obdurate with the fallacie of sinne. For (g) an harde heart shall bee in euil case at the last.* Nowe therefore let vs come to thole sinnes which are also not a little heinous, and are wonte to be called, sinnes that cry vnto Heauen.

*Aug. de verb. Do. ser. 21. cap. 12. & 13. & ep. 50. ad Bonif. Gelas. in tomo de anathematis vinculo. (a) Psal. 33. 22. (b) Esa. 28. 15. & 38. 9. Psal. 51. 3. 7. Pro. 2. 14. (c) 1. Io. 5. 16. Aug. de corr. & gra. cap. 12. & 1. retract. cap. 19. * Ephes. 4. 30. (d) 1. Thes. 5. 19. (e) Psal. 94. 8. (f) Heb. 3. 13. (g) Eccli. 3. 7. 27.*

OF SINNES THAT CRY VNTO HEAVEN.

1. What sinnes are those that are saide to cry vnto Heauen?

Those, which notably aboue others, are knowne to haue a manifest and exceeding

wickednesse, and doe singularly purchase to those which commit them Gods indignation and vengeance. Of this sorte there are foure numbred in holy scripture, to wit, wilful (a) Murder; (b) Sodomie; (c) Oppression of the Poore; and defrauding (d) the Laboring mans hire.

Aug. in Enc. 30. & l. ann. in Iob. c. 30. & l. 1. locutionis de Genes. & quaest. 5. super Exod. Greg. 3. par. past adm. 32. & in 2. Psal. penit. (a) Gen. 4. 10. (b) Gen. 18. 20. (c) Ex. 22. 23. (d) Deut. 24. 15. lac. 5. 4.

2. How doth the Scripture teach that wilfull murder is reuenged?

IN most grievous manner doubtlesse, as Almighty God sheweth in these wordes, wherein hee rebuketh Cain the first man-slayer: (a) *What hast thou done? saith he, the voice of the blood of thy brother crieth to me from the earth. Now therefore shalt thou be cursed vpon earth.* And in another place Gods owne voice doth testifie. (b) *Who-soeuer shall shed mans blood, his blood shall be shed also, for to the image of God was man made.* The kingly Psalmist singeth: *Men (c) of blood shall not haue halfe their daies.* For this is a very heinous wickednesse, and he doth a most horrible iniurie to his neighbour, that bereueth him of his life without lawfull (d) auctoritie. For which cause, Christ himselfe saith also. (c) *All that take the sword, shall perish with the sword.*

Vide

Vide Conc. Ancy. c. 22. & Conc. Epaun. ca. 31. Tribur. c. 54. & sequ. (a) Gen. 4. 10. Amb. l. 2. de Cain. & Abel. cap. 9. (b) Gen. 9. 6. Ex. 21. 12. 14. Leuit. 24. 17. Num. 35. 16. 20. Deut. 19. 11. 1. Io. 3. 15. (c) Ps. 54. 24. (d) Aug. l. 2. contr. Faust. cap. 70. (e) Mat. 29. 52. Apoc. 13. 10.

3. And what is extant in holy scripture touching the sinne of Sodome and the punishments thereof?

THe men of Sodome, saith the scripture, (a) *were very naught, and sinners before God too much:* This horrible and abominable sinne (b) Saint Peter, and Saint Paul (c) doe reprove: yea nature her selfe doth abhorre: and the scripture also doth declare the greatnesse of so foule a wickednes, in these wordes: *The crie (d) of the Sodomites, and the Gomorians, is multiplied, and their sinne is aggravated too too much.* For which cause the Angels doe speake thus vnto the iust man Loth, who did greatly abhorre from the outrageous filthines (e) of the Sodomites: (f) *We will destroy this place, because the cry of them hath increased before our Lord, who hath sent vs to destroy them.* Therefore our Lord (g) *rained downe vpon Sodome and Gomorra brimstone and fire, from out of heauen, and ouerthrewe those Cities, and all the Countrey about.* Neither doth the scripture leaue vntouched the causes which moued the Sodomites, & may also moue others to this looke-uous a sinne. For thus we reade in Exechiel:

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(b, Be-

OF SINNES AGAINST

OF SINNES AGAINST the holy Ghost.

1. What is a sinne against the holy Ghost?

IT is maliciously, and contemptuously to reiecte the grace & liberality of God beeing offered, which grace certes, is peculiarly attributed to the holy Ghost, as to the fountaine of al goodnesse. And this is to sinne without any remedy or redresse: in so much that according to the speech of Christ, for such and so great a sinne, no forgiveness is obtained either (a) in this worlde, or in the world to come. For after this manner Almighty God dealeth with vs, that he giueth neither grace vpon earth, nor glory in Heauen to anie other, but vnto those onelie which hauing once knowne sinne, doe detest it; and setting before their eies that which is good, doe make choise of a righteous course of life. But from these sinnes is farre banished both detestation of sinne, and the choise also of that good which were to bee followed; and that moreouer is cleane reiected, whereby the holy Ghost doth vse of his singular grace to withdrawe a man from sinne. And for this reason, they which are fettered with such kind of sinnes, doe either neuer get the grace of God, or seldome and verie hardly. For these sinnes are not committed of humane imbecillitie and frailtie; which were to
sinne

THE HOLY GHOST.

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sinne against the Father, & the might and power of the Father: as we see in S. Peter (b) the Apostle who denied Christ: nor yet of ignorance; which were to sinne against the Sonne, and the wildome of the Sonne: as was Saul (c) his case, when he persecuted the Church: but that which is farre worse without comparison, these sinnes are committed of malice and obstinacie of minde: as we see for example in those most peruerie and obdinate Pharises.

Vide S. Thomam. in 2. 2. quæst. 14. (a) Mat. 12. 31. Mat. 3. 28. Luc. 12. 10. (b) Mat. 26. 74. Vide Greg. lib. 25. Moral. cap. 16. (c) 1. Tim. 1. 13. Act. 9. 1.

2. How many sinnes are there against the holy Ghost?

THere are of that kinde accounted fixe, and their names commonly vsed, are these. Presumption of the mercie of God, or of the impunitie of sinne; Desperation; Oppugning of the knowne truth; Enuying of brotherlie charitie; Obstinacie, and impatience. But more plainly & significantly they may be thus numbred.

1. Confidently to abuse the mercie of God.
2. Vtterly to despaire of the grace of God, or of his owne saluation.
3. Rebelliouslie, to oppugne the truth of religion against his owne conscience.
4. Vehemently to be moued with a setled Enuy, because of the encrease of saluation and
virtue

vertue in his brother.

5. With an obstinate minde to persiste willingly in a faulte.

6. Without purpose of amendment; neuer to make an end of a lewd and peruerie kinde of life.

3. What manner of presumption maketh a sinne against the holy Ghost?

THat, which maketh a man to trust only in the mercie of God, and to be hardened and emboldened to sinne: all manner of respect, of Gods Iustice and feare being laid aside. And thus certes doe very many sinne at this day, who flattering themselves with an holy faith (a) in Christ, doe like beastes (b) wallow and rotte in the midst of the filth of sinnes; and not to themselves only, but to others also dare promise (c) security: if only they haue confidence in the merites of Christ; and in the grace of God apprehended by faith; although in the meane time the fruites (d) of penance be nothing regarded. But to all these doth the doctor of the Gentiles cry out: *Doest thou contemne, saith hee, the riches of the goodnes of God, and patience, and longanimitie, not knowing that the benignitie of God bringeth thee to penance?* And for that cause, he in an other place is so farre (f) off from willing men to vaunt of only faith; that he biddeth euen the faithfull themselves euery one, to worke their saluation with feare and (g) trembling: commending vnto them a faith

a faith not deade and idle, as Sainte (b) Iames calleth it; but liuely and effectually, which worketh duely by (i) charitie. Against this abominable sinne thus exclaimeth the Ecclesiasticus: *Of (k) the remission of sinne be thou not without feare, neither doe thou adde sinne, vpon sinne.* And doe not say: the mercie of our Lorde is great, he will haue compassion vpon the multitude of my sinnes. For mercie and anger doe soone approche from him, and his anger doth looke vpon sinners: rightly therefore saith the Prophet: *I will sing mercie (l) and iudgement vnto thee, O Lord:* then in an other place: *The (m) honour of the King loueth Iudgement.*

Greg. in c. 2. lib. 1. reg. & l. 33. mor. c. 15. & l. 6. ep. 22. Fulg. de fid. ad Pet. cap. 3. Bern. serm. 38. ex paruis. (a) Aug. de fid. & op. c. 14. & 22. in Ench. ca. 67. & bar. 54. Hier. in c. 4. Ose. (b) Ioel. 1. 17. (c) 2. Pet. 2. 18. Eccles. 8. 14. Conc. Trid. sess. 6. cap. 9. & can. 12. 13. 14. Hier. in c. 4. Dan. (d) Luc. 3. 8. 9. & 13. 3. Mar. 3. 8. 10. Act. 26. 20. Eccles. 2. 22. (e) Ro. 2. 4. Eccles. 8. 11. Escli. 15. 21. Aug. trac. 33. in Ioan. & ho. 50. ex 50. ca. 4. Isid. de sum. bo. lib. 2. cap. 13. (f) 1. Cor. 13. 1. (g) Phil. 2. 12. Psal. 2. 11. Pro. 28. 14. Rom. 11. 20. 1. Cor. 4. 4. & 10. 12. (h) Iac. 2. 14. (i) Gal. 5. 6. (k) Eccles. 5. 4. 5. Eccles. 9. 1. vide Aug. de perf. iust. cap. 15. & de corr. & gra. c. 13. & ho. 41. ex 50. & ser. 3. de Innoç. Greg. li. 16. mor. c. 3. (l) Ps. 100. 1. Bern. ser. 52. ex paruis. & ser. 6. in Cant. Aug. de vil. panis. c. vlt. (m) Ps. 98. 4.

4. How doth a man sinne against the holy Ghost by desperation?

When the contrarie vice vnto presumption, whereof we spake before, doth so possess the minde of a man, that he casteth off all hope either of obtaining pardone before God, or of attaining vnto life euerlasting.

After this sorte sinned Cain, by despaire, as himselfe testifieth by his speeche, when he saith: *(a) Greater is my iniquity, than that I may deserve pardon.* Thus sinned also Iudas that Traitor *(b)* vnto Christ, at what time he being moued with despaire of saluation, like an vnhappy wretch, hanged himselfe. But doubtlesse, *(c)* there is no penance too late, as is manifest by the *(d)* example of that thiefe, which vpon the Crosse, euen in those last momente of his life, obtained great grace and heavenly glory at the handes of Christ.

Aug. ser. 58. de temp. & in Psal. 50. Greg. lib. 8. mor. cap. 14. lib. 2. de sum. bo. cap. 14. Chrys. hom. 2. in Psal. 50. Bern. serm. 5. de nat. Dom. (a) Gen. 4. 13. Ber. ser. 11. in Cant. (b) Mat. 27. 3. Act. 1. 18. Ephes. 4. 19. 2. Reg. 2. 20. (c) Exec. 18. 21. 27. & 33. 11. 1. Io. 1. 7. 9. & 2. 1. Hier. 3. 1. Esa. 1. 18. Ps. 14. 4. 8. Eccle. 17. 20. 27. (d) Luc. 23. 40. Aug. li. 1. retr. cap. 19. & de cit. & gy. cap. 15. & ser. 181. de temp. c. 16. Leo. ep. 91. ad Theo. Conc. Trid. ses. 14. cap. 7.

5. When

7. When doth hee that oppugne the truth, sinne against the holy Ghost?

When, * that trueth which concerneth the estate of Faith, and Religion, not of ignorance but of malice, is purposely impugned, that thereby the sinceritie of Catholike veritie, may be blemished. Of this sinne were the Pfarishes *(a)* guiltie, whose chiefe care we see to haue bene, as maliciously as falsly to blaspHEME Christ, to persecute the doctrine of the Gospell, and to suppress the testimonie *(b)* of the Apostles, and that euen against their owne consciences. Not vnlike vnto these are they, that are said by the Prophet *so sate in the (c) chaire of pestilence*: and are called by S. Peter *(d) lying maisters that doe bring in Sects of perdition*: Finally by S. *(e)* Paul, *Heretickes, men corrupted (f) in mind, reprobate concerning the faith, attending (g) to spirites of error, subuerred and condemned by their owne (h) iudgment.* Among whom may be numbred that same seducer Elimas, whom S. Paul publikely reprehending, said with great vehemencie: *O full (i) of all guile and all deceipte, sonne of the deuill, enemy of all iustice, thou ceaseest not to subuerthe the right waies of our Lorde.*

To this kind also is referred, Blasphemie *(k)* of the spirite: which sinne Christ doth greatly rebuke in the Iewes, and maketh it worse then other sinnes. And woulde to God that this sinne did

did not raigne in these our daies. For against the holy Ghost doe they also blasphem (as writeth Damasus (l) who against the holy Canons of the Fathers, endited by the instinct of the holy Ghost, doe any thing willingly or maliciously, or presume to speake, or wilfully give their consent to them that haue a minde so to doe. For it is manifest that such a presumption, is one kinde of the blasphemies against the holy Ghost: thus saith Damasus.

¶ Leo. epist. 10. ad Flau. cap. 1. Aug. de Gen. ad lit. lib. 7. cap. 9. & tra. 18. in Euang. loa. & de vit. cre. cap. 1. & lib. 18. ciu. cap. 51. & lib. 21. cap. 25. (a) Mat. 12. 24. & 15. 2. & 21. 45. & 22. 15. 10. 7. 48. & 12. 10. 19. (b) Act. 4. 16. & 5. 18. (c) Psal. 1. 1. (d) 2. Pet. 2. 1. (e) Tit. 3. 10. (f) 2. Tim. 3. 8. (g) 1. Tim. 4. 1. (h) Tit. 3. 11. (i) Act. 13. 10. (k) Mat. 15. 21. (l) Apud Gratianum. 25. quast. 1. violatores.

6. How is Enuie of brotherly grace a sinne against the holy Ghost?

When we are stricken with a greate greife and sorrowe, because of the splendor & encrease of vertues, and Gods giiftes, in which our brother doth excell,

Which sinne seemeth to be rather proper vnto the Deuill than vnto man: whereas the Deuill doth most wrathfully take the encrease and continuance of (a) the grace of God in man: and for that cause he is not only an accuser (b) of our brethren, but also an implacable aduersarie (c) of God

Guard of all good men, who as a roaring Lion goeth about seeking whom hee maye deuour. There were among the Iewes such sonnet of Satan, who did altogether enuie vnto the Gentiles, the lately springing grace of the Gospell, as we read in the Acts (d) of the Apostles.

Aug. lib. 7. de ser. Dom. in monte. cap. 22. & 1. retr. cap. 19. (a) Sap. 2. 24. (b) Apoc. 12. 10. (c) 1. Pet. 5. 8. (d) Act. 13. 45. Gen. 4. 5.

7. What kind of obstinacie is that, which is a sinne against the holy Ghost?

Harceries which beareth an obstinate mind against him that giueth him good admonition, so that he will not suffer him selfe by any means to be withdrawn from his danable course.

Which sinne was King Pharao (a) notably attainted, who although he were so often admonished by Moises, and sometimes afflicted with very sore scourges from God, yet notwithstanding in his tyrannicall purpose, he (b) obstinately persisted, and perished. Famous also was that (c) incorrigible obstinacie of the Iewes, whom S. Steuen painting out as Iewes in their colours, saith: With a (d) hard necke and with uncircumcised eares, you haue alwaies resisted the holy Ghost. And not vnlke vnto them, are those at this day, that being addicted vnto new sectes, may not abide so much as to heare or reade any Catholike instructions: but, euen like to the serpent (e) called the Aspe, shutting their eares against the

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sweete

wickednesse, and doe singularly purchase to them
which commit them Gods indignation and ven-
geance. Of this sorte there are foure numbered in
holy scripture, to wit, wilful (a) Murder; (b) So-
domie; (c) Oppression of the Poore; and detain-
ding (d) the laboring man's hire.

aug. in Enchir. & l. ann. in Job. c. 30. & l. i. lect.
nupte de Genesib. quast. 5. super Exod. Greg. 3. par.
gust. ad rom. 2. Psal. punit. (a) Gen. 4. 10. (b)
Gen. 18. 20. (c) Ex. 22. 23. (d) Deut. 24. 15. l. i.

How doth the Scripture teach that wilfull murder is reuenged?

IN most grievous manner doubtlesse, as Al-
mighty God sheweth in these wordes; when
in hie rebuketh Cain the first man-slayer: (a) *What*
hast thou done? saith he, *the voice of the blood of thy*
brother crieth to me from the earth. Now therefore
shalt thou be cursed vpon earth. And in another
place Gods owne voice doth testifie: (b) *Who*
saueuer shall shed mans blood, his blood shall be shed
also, for to the image of God was man made. The
kingly Psalmist singeth: *Men (c) of blood shall not*
have halfe their daies. For this is a very heinous wic-
kednesse, and he doth a most horrible iniurie to
his neighbour, that bereueth him of his life with-
out lawfull (d) auctoritie. For which cause, Christ
himselfe saith also: (e) *All that take the sword, shall*
perish with the sword.

Vide

Vide Conc. Augyr. c. 22. & Conc. Epau. c. 31. Tri-
ser. 34. & sequ. (a) Gen. 4. 10. Amb. l. 2. de Cain. &
Abel. cap. 9. (b) Gen. 9. 6. Ex. 21. 12. 14. Leuit. 24. 17.
Num. 35. 16. 20. Deut. 19. 11. 1. 10. 3. 15. (c) Ps. 54. 24.
(d) Aug. l. 2. contr. Faust. cap. 70. (e) Mat. 29. 52. Apoc.
13. 10.

3. And what is extant in holy scripture touching
the sinne of Sodome and the punishments
thereof?

THe men of Sodome, saith the scripture, (a)
were very naught, and sinners before God too
too much: This horrible and abhorrible sinne
(b) Saint Peter, and Saint Paul (c) doe reprove:
yea nature her selfe doth abhorre: and the
scripture also doth declare the greatnesse of so
foule a wickednes, in these wordes: *The cry (d)*
of the Sodomites, and the Gomorians, is multiplied,
and their sinne is aggravated too too much. For which
cause the Angels doe speake thus vnto the iust
man Loth, who did greatly abhorre from the
outrageous filchines (e) of the Sodomites: (f) *We*
will destroy this place, because the cry of them hath in-
creased before our Lord, who hath sent vs to destroy
them. Therefore our Lord (g) rained downe vpon So-
dome and Gomorrha brimstone and fire, from out
of heauen, and ouerbrewed those Cities, and all the
Countrie about. Neither doth the scripture leaue
vntouched the causes which moued the Sodo-
mites, & may also moue others to this so grie-
uous a sinne. For thus we reade in Exechiel:

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(b) Be-

(n) *Rebecca* was the iniquitie of Sodom, the pride, fullnes of bread, and abundance, and the lusts of her and her daughters, and they did not stretch their hand to the needy and poore.

And of this vice which can neuer be sufficientlie detested, are they guiltie, who doe not feare to breake the lawe of God, yea and the lawe of nature written in Leuiticus: which is this, (i) *Cum masculo non commiscearis coitu semineo, quia abominatio est Cum omni pecore non coibis, nec malelaboris cum eo.* Which sinne if it be committed, we are admonished (k) in the same place, that the very earth is polluted with such horrible and abominable lustes, and that Gods wrath is very much prouoked against the people, and (l) that the crime is to be punished with death. For which cause S. Paul doth not once only rebuke the liars (m) with mankind but often: And he cōdemneth also vnclane and effeminate persons. Of which one was Onan (n) sonne of Iudas, who could not escape the present reuēge of God, for that he sinned against his owne body, and worse then any beast, would violate the honestie and order of nature.

(4) Gen. 13. 13 (b) 2. Pet. 2. 6. (c) Rom. 1. 24. 1. Tim. 1. 10. Ephes. 5. 5. Iudic. 19. 22. & 20. 46. (d) Gen. 18. 20. (e) 2. Pet. 2. 6. (f) Gen. 19. 13. (g) Ibid. & Sap. 10. 6. Dent. 29. 23 Iuda. ver. 7. Gen. 13. 10. vide Greg. li. 14. mor. c. 10. Aug. l. 16. de ciu. cap. 30. Tert. in apo. aduers. genses. ca. 40 & in Sod. ca. 4. (h) Ezech. 16. 49. (i) Leuit. 18. 22. Dent. 27. 21. vide Chrys. ho. 4. in ep. ad

ad Rom. Tert. in l. de pudicit. cap. 4. Aug. lib. 3. conf. cap. 8. & 9. 109. (k) L. Gum viri nubi. C. ad legem iul. de adul. (l) Leuit. 20. 13. 15. Exo. 22. 19. Ier. 3. 3. (m) 1. Cor. 6. 9. Rom. 1. 24. 1. Tim. 1. 10. Gal. 5. 19. 14. (n) Gen. 38. 9. Hier. in cap. 5. epist. ad Ephes.

4. What doth the scripture propose touching the oppression of the poore?

Thou shalt not make sad the stranger, saith our Lord, neither shalt thou (a) afflict him: for you your selues were strangers in the land of Egypt. I es. shall not hurte the widde and the fatherlesse: If you doe hurte them; they will cry out vnto me, and I will heare their cry, and my fury shall take indignation, and I will strike you with the sword, and your widues shall be widwes, and your children orphans.

For which cause the Egiptians were (b) scourged with 10 manie plagues, and with their most cruel King and tirant Pharaō, who spared not to kil the very Infants (c) of the Hebrues, were finally (d) drowned, because of thei crueltie, more then barbarous, against the Israelites. I haue seene, saith our Lorde, the affliction (e) of my people in Egypt, and I haue heard their cry, because of the hardnes of those that are ouersers of thei workes: and knowing their grieffe, I came downe to deliuer them out of the handes of the Egiptians. For this cause doth our Lorde threaten by Esaie the Prophet: Woe (f) they that make vnjust lawes: & writing, haue written vnjustice: that they might op-

persecute the poore in iudgement, and doe violence to the cause of the humble of my people: that widows might be their pray, and that they might spoile the fatherlesse. And in the same Prophet there is extant this complaint of cruell and vniust Magistrates: Thy Princes (g) are Infidels, companions of theeues: all doe labeur bribe: they follow after rewardes. They do not give iudgement to the fatherlesse, and the cause of the widow doth not enter in vnto them. Againe: their (h) Collectours haue spoiled my people. And there is no doubt, but that Cities and Prouinces by reason of this abominable sinne, which is committed by tirannical Magistrates, are oftentimes brought into extreame danger.

(a) Exod. 22. 21. Deut. 15. 9. & 24. 10. Eccli. 35. 16. Hier. 21. 12. & 22. 3. Mal. 3. 5. 2. Reg. 12. 1. (b) Exod. 7. & sequent. (c) Exod. 1. 8. (d) Exod. 14. 27. (e) Exod. 3. 7. (f) Esa. 10. 1. Deut. 27. 10. Mat. 23. 14. (g) Esa. 1. 23. Hier. 5. 28. Zach. 7. 9. Psal. 93. 3. Amos. 5. 81. (h) Esa. 3. 12. 14.

3. What finally doth the scripture teach, concerning the withholding or diminishing of the labourers wages?

WE reade in the Apostle S. Iames, how vehemently he doth vpbraide riche me with their cruell sparing, and egregious wickednesse in defrauding poore labourers. (a) Beholde the hire of the workemen that haue reaped your feedes, which is defrauded by you, crieth: And their cry hath entered into

into the eares of the Lorde of Sabaoth. And (b) Ecclesiasticus writeth in this manner: The bread of the needy, is the life of the poore man: he that defraudeth him, is a man of blood. He that taketh away the bread in sweate, as he that killeth his neighbour. He that sheddeth blood, and he that defraudeth the hired man, are bretheren.

Therefore it is decreed by the law of God: Thou shalt not deny the (c) hire of thy poore and needy brother, or of the stranger, that abideth with thee in the land, and is within thy gates: but the very same day, thou shalt render to him the price of his labor before the sunne sette, because he is poore, and thereby he sustainerh his life: least he cry against thee to our Lord, and it be reputed to thee for a sinne.

(a) Iac. 5. 4. (b) Eccli. 34. 25. & 7. 22. (c) Deut. 24. 14. Lewis. 19. 13. Tob. 4. 5. Mal. 3. 50

6. To what ende is all this discourse of finnes so be referred, and what is the vse and commoditie thereof?

THis discourse belongeth to the first parte of Christian Iustice, which consisteth in knowing and fleeing of euils. And the vse and commoditie thereof, is, rightlye to discern, and being discerned, vtterly to elchew thole thinges which are verely euils, contrarie to God, pernicious vnto men: and if in case any of them be committed, then diligentlie to endeouour to purge the same.

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Hereby we learne also how a wise man differeth from a foole, and a iust man from a wicked person. For a wise man (a) feareth, and declineth from evil: but a foole leapeth ouer and is confident. For (b) a foole doth not receiue the words of wisdom, except thou speake those thinges, which his heart desireth upon, as witnesseth Salomon: who also writeth thus: The pathes of iust (c) persons as a bright shining light, proceedeth and encreaseth euen vnto a perfect day: the way of the wicked is darke and obscure, they know not where they fall. Many certen are (d) shamefully ignorant of those pernicious plagues of the mind, the sinnes that we haue declared: others althoughe they know them neuer so well, yet doe they not auoide and detest them. But worst of all are others who are obdurate (e) with the custome of sinne: of which kinde, it is thus said: A wicked (f) man when he is come into the bottome of sinnes, contemneth; but shame and reproch doth followe him. And this kinde of me doth contemne those thinges especiallie, which Christian Iustice doth require, not only for the marking and discerning of vices, but also for the necessarie auoiding and purging of the same.

(a) Pro. 14. 16. (b) Pro. 18. 2. (c) Pro. 4. 18. (d) Aug. de gra. & lib. arb. cap. 3. & lib. 3. de lib. arb. cap. 62. BERN. epi. 77. ad Hugon. Chrys. hom. 26. in epist. ad Rom. (e) See before of obstinacie. & Aug. in Enchir. cap. 80. (f) Pro. 18. 3.

OF

OF THE PURGING of Sinnes?

1. And by what meanes are sinnes purged?

Here, first of all, it is out of controuersie, that Christ is vnto vs a (a) propitiator, and that Lambe (b) of God that taketh away the sinnes of the world, who only could deserue for vs remission of sinnes, and make purgation of the same.

Then is it most certaine, that God doth purifie mennes hearts by Faith, as (c) S. Peter saith, because that without Faith (which is the dore and foundation of mans saluation) none can obtaine, or hope for remission, or purging of their sinnes. And as touching Faith, they are vtterly destitute (d) therof, who not consenting with the Faith of the Church, doe with a certaine vaine (e) confidence, promise vnto themselues, and others, remission of sinnes, and grace of Iustification through Christ.

But they that perseuering in the Faith and vnitie of the Church, doe desire to bee deliuered from their sinnes, haue many wayes proposed vnto them in Scripture, for the taking away of their (f) sinnes, amongst which, the principall is the Sacrament of Penance. Which beeing despised, it is to no purpose to vse any (g) other remedies for deadly sinnes. For this hath Christ the Phisician

of soules ordained, not onely as a preseruation but also as a necessary medicine, to hee of sinne against any leprosie of sinne whatsoeuer: and commending the same, he hath said to the Priest: *Whose (h) sinnes you shall remit, they are remitted them.*

Secondlie, sinnes are cleansed and purged by Almes: because it is written: *Almes (i) deliuereth from all sinne and from death; and will not suffer a soule to goe into darknesse.* Therefore the Prophet giueth this admonition: *Redeeme thy sinnes with Almes, and thy iniquities with the mercies of the poore.*

Thirdly, sinnes are remitted, when, although wee haue beene neuer so much wronged: yet we do forgive our brother the offence: our Lord hauing said: *If (l) you will forgive men their offences, your heavenly Father will forgive you also your offences.*

Fourthlie, the same effecte is wrought, when by admonishing our brother that sinneth, we doe winne him, and bring him to amendment, as it is written: *He (m) which maketh a sinner to be converted from the error of his way, shall saue his soule from death, and couereth a multitude of sinnes.*

Fifthly, hereunto belongeth the aboundance of sincere Charitie, which is very puissant & mighty to obtaine and accomplish all good thinges: For which it is said of Mary Magdalen: *Many (n) sinnes are forgiven her, because she loued much.* For *(o) Charity couereth the multitude of sinnes.*

Sixtly, hereunto is auailable the Sacrifice of a contrit (p) hart, which God neuer despiseth, and

and an humble knowledge of a mans selfe, and confession of his sinnes. For our Lord hath respect (q) vpon the praier of the humble, and doib not despise their petitions: In so much that hereupon holy Dauid also testifieth of him selfe; *(r) I haue saide: I will confesse against my selfe my iniustice vnto our Lorde, and thou hast remitted the impietie of my sinne.* And S. Iohn generally to all that doe truly confesse promisseth this grace: *(s) If we confesse our sinnes, saith he, he is faithfull and iust for to forgive vs our sinnes, and to cleanse vs from all iniquitie.* Therefore the Niniuites (t) when they did earnestly perleuer in workes of humilitie and Penance, appeased the present wrathe of God, and turned away the imminent destruction of their Citie and countrey. And therefore of them we reade it thus written: *God (v) sawe their workes, because they were turned from their euill ways: and God tooke compassion of the euill which he had spoken that he would doe to them, and did it not.*

Thus finally we learne by the testimonie of holy Scripture, that by (x) these & other meanes & offices of true pietie done by the grace of Christ, this effecte is wrought, that the sinnes of faithful penitents in the Church (as we saide before) are purged and taken away: in regard whereof the Apostle warneth: *Hauing (y) therefore these promises, my dearest, let vs cleanse our selues from all iniquitation of the fleshe and spirit, persuing sanctification in the feare of God.* And with no lesse vehemency speaketh S. James (z) *Cleanse, saith he, your*

your bandes, you sinners; and purifie your hartes with double of minde. Be miserable and mourne, and weep for your laughter be turned into mourning, and joy into sorrow. Behumble in the sight of our Lorde, and he will excuse you. For it is not sufficient for a man to amende his manners, and to leaue his misdeeds: (that we may againe vse the wordes (a) of S. Augustin) But by the sorow of penance, by the sighings of humilitie, and by the sacrifice of a contrite harte, together with the cooperation of almes, satisfaction be made to God, for those thinges also that haue bene committed. Otherwise, who so shall knowe that any mortall sinnes doe beare sway in him, as the same (b) Saint writeth; excepte he worthily amende himselfe, and (if he haue space) doe penance along time, and give large almes, and refraine from the sinnes themselves: he cannot be purged with that transitorie fire wherof the Apostle (c) hath spoken but shall be tormented without any redresse in the euerlasting flame. For not deadly sinnes, but litle sinnes are purged and cleansed after this life.

Conc. Trid. sess. 5. can. 3. & sess. 6. cap. 2. & 7. (a) Rom. 3. 24. 1. 19. 2. 1. & 4. 19. & 1. 7. (b) Ia. 1. 25. Mat. 1. 21. 1. Cor. 1. 39. 1. Tim. 2. 5. Heb. 1. 3. & 2. 17. Act. 4. 12. (c) Act. 15. 9. Heb. 11. 1. 6. Gal. 3. 16. & 3. 8. Rom. 3. 24. Luc. 7. 50. Ephes. 2. 8. Trid. sess. 6. cap. 8. (d) Aug. tract. 67. in Ioan. Leo. ser. 4. de Nat. Dom. (e) See before of presumption. pag. 252. (f) Orig. hom. 2. in Leuit. Aug. 1. 2. cont. Cres. cap. 12. Chry. Conf. 4. de Lazar. in fine, & hom. 6. in Io. (g) See before of the Sacrament of Penance. pag. 167. (h) Ia. 20. 22. (i) Job.

(i) Job. 4. 8. & 12. 8. Eccles. 3. 15. 34. Pro. 13. 8. & 15. 27. & 16. 6. Luc. 11. 41. (k) Dan. 4. 24. Esa. 1. 17. Math. 13. 16. See after of Almes. (l) Mat. 6. 14. Luc. 6. 37. Mar. 11. 25. Eccles. 28. 2. (m) Iac. 5. 20. (n) Luc. 7. 47. (o) Pro. 10. 12. 1. Pet. 4. 8. (p) Psal. 50. 19. Luc. 18. 13. Mat. 18. 32. Eccles. 21. 1. (q) Psal. 101. 18. 15. Psal. 31. 5. (r) 1. Io. 1. 9. (s) Iona. 3. 5. Mat. 12. 41. Luc. 11. 32. 3. Reg. 21. 29. Sap. 11. 24. Cypr. ep. 40. 8. 4. (v) Iona. 3. 10. Num. 25. 11. Psal. 105. 39. (x) Pro. 10. 2. Act. 8. 22. 2. Cor. 7. 10. (y) 2. Cor. 7. 12. Tim. 2. 19. 21. (z) Iac. 4. 8. Ezech. 18. 27. (a) Hom. 50. ex 50. cap. 5. & in Ench. cap. 70. & Cypr. de lapsis in fine, & others as before of satisfaction pag. 177. (b) Ser. 41. de Sanctis. (c) 1. Cor. 3. 15. Aug. bom. 16. ex 50. Enchir. cap. 67. & de fide. & op. cap. 16. & quest. 1. ad Dulcitium.

2. And what conceipte ought we to haue of litle sinnes?

THis surelie, that such lighter sinnes, as the wandering of the minde, an idle worde, immoderate laughter, and such like, which are called quotidian, or veniall sinnes, and without the which this life is not past ouer, for in (a) many thinges we offend all; as we also noted before: although they are not deadly, and do seeme litle in outward apparence, yet they are not to bee (b) contemned. For somuch as they displease God, or (as S. Paul speaketh) they (c) contristate the holy Ghost, they darken and obscure the conscience

science, they diminish the fervour of charity, and they doe hinder the proceeding of vertues: and drawe a man oftentimes to greater vices and dangers. For which cause it is written: *He that despiseth little things, shall by little and little fall: he that toucheth danger, shall perish in it. He that shall sinne in the thing, shall lose many good things.* Therefore these blotches and filthes of the soule, as much as may be, are to bee eschewed: as we reade: *(a) There shall not enter into the holy city Jerusalem any polluted thing.* And except they be washed away in this life, they doe burden a man after his death, and cannot certes be cleared without the bitter paines of Purgatorie fire. Which fire although it be not euerlasting; yet it we beleene (i) Saint. Augustine, *It is more sharpe and grievous, than whatsoever a man can suffer in this life.*

Aug. Ench. cap. 78. & B. 21. cin. c. 27. Isid. lib. 2. de sum. bo. c. 18. (a) Ier. 3. 2. 1. Io. 1. 8. Eccle. 7. 21. Pro 24. 16. Psal. 31. 6. (b) Aug. de 10. theod. cap. 11. & in Psal. 129. ser. 24. 4. de temp. & 17. 12. in Ioan. (c) Eph. 1. 20. Chry. bo. 87. in Mat. & 8. in 1. Cor. & in ser. in leuitem peccatorum peritibus. Bern. ser. 1. de consolat. Pauli & in tract. de preceptis & dispens. c. 14. (d) Isid. 19. 1. (e) Isid. 3. 27. (f) Eccle. 9. 18. (g) Apoc. 2. 27. Psal. 12. 2. & 23. 4. (h) See above of satisfaction. Psal. 177. (i) in Psal. 37. & ser. 41. de sanctis. Greg. 23. Ps. penult.

non potest euerari. Psal. 177. & ser. 41. de sanctis. Greg. 23. Ps. penult.

What then are the remedies to purge the lighter sorte of sinnes?

For the washing away of such filthes of the soule in this life, the Primitive Church hath (a) acknowledged and vsed these remedies. An humble accusation of a mans selfe: our Lords prayer: knocking of the Breaste: and other the deuoute exercises, either towards God, or towards our neighbour, and afflictions of the bodie, voluntariely and deuoutlye vndertaken. Which remedies, wise men certes so much the more willingly and seriously doe imbrace, by how much they doe more perfectly knowe, and more diligently waigh and consider the seuerity of Gods iustice in (b) reuenging of sinne. Which may be expressly shewed euen by that one dreadful speach of Christ: *I say vnto you (c) that every idle worde that men shall speake, they shall render an account for it in the day of iudgement.* Also by that speache of S. Peter: *(d) The iust man shall scarce be saued.* In so much that for this cause Iob, a man otherwise Iust and Innocent hath said: *I did (e) feare all my workes knowing that thou didest not spare him that sinneth.* And the Apostle Saint Paul: *It is (f) horrible to fall into the handes of the liuing God: But (g) if we did iudge our selues (as the same Apostle warneth vs) wee shoulde not bee iudged.* Therefore, (h) *Blessed is that man that is alwaies fearful: but he that is of a hard heart shal fall into euil.*

(a) Aug. ep. 108. Enc. 71. 72. in Io. tract. 12. ser. 41. de sanctis. li. 21. cin. c. 27. & bo. 50. ex 50. c. 12. Con. Tolet. 4.

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Job. 9. (h) Job. 24. 17. Prof. 10. (ent. Aug. 2. 210. 477.
Ps. 36. (e) Mat. 12. 40. (d) 1. Pet. 4. 18. (c) Job. 9. 28.
Heb. 10. 31. (g) 1. Cor. 11. 31. (h) Pro. 28. 14.

4. Is it sufficient to abstaine from sinnes?

Christian Iustice, whereof wee haue hitherto treated, proposeth two partes, and as equallie necessary commendeth them vnto vs, in these wordes: Decline (a) from euill, and doe good. As also S. Paul teacheth: Hating (b) euill, and cleaving to good. Therefore it is not sufficient, as (c) S. Augustine hath plainly saide; to abstaine from euill, except that be done which is good: and it is a small matter to hurt no man, except thou dost endeavour so to doe good to many. Wherefore, hauing now finished after our manner, the first part of Iustice, which prohibiteth euills; it followeth now, that by the helpe of Christ we go forward to speake of the other part also, which consisteth in the pursue of those thinges which are good.

OF THREE SORTES OF GOOD workes.

1. In what good thinges doth Christian Iustice consist?

This Iustice extendeth (a) so far, that it containeth in it selfe al the good thinges which are honestly, iustly, and deuoutly done; and proposeth the same vnto vs, as to be both desired and followed. Wherefore thus doth the Apostle admonishe the faithfull: Walke (b) worthy of God,

OF THE SORTS &c.

God, in all thinges pleasing, fruitifying in al good workes: pursuing (c) good thinges not only before God, but also before all men. For this is the true vse, and proper fruit of our vocation, and of Christian Iustice purchased by Christ, as witnesseth (d) S. Peter: That being dead to sinnes, we may liue to Iustice: that is to say, as S. Paul expoundeth it: That (e) denying impiety, and worldly desires, we liue soberly and iustly and godly in this world. To this effect is that of the Gospell proposed vnto vs: that without (f) feare being deliuered from the bandes of our enemies, we may serue him in holinesse and iustice before him all our daies. For therefore hath Christ redeemed vs from all (g) iniquitie, that he mighte cleanse to himselfe a people acceptable, a pursuer of good workes. For (h) wee are the worke of God himselfe, created in Christ Iesus in good workes, which God hath prepared that we should walke in them.

Thus doth S. Paul constantly write, and warne all men, about the obseruance and continuall practise of Christian Iustice. And for this cause also S. Iohn doth wisely admonish and absolutely define: (i) Little children let no man seduce you. Hee that doth iustice is iust, euen as he also is iust. He that committeth sinne is of the Deuill. And S. James expresly teacheth: By workes (k) a man is iustified and not by faith only. For euen as the body without the spirit is dead, so also faith without workes is dead. Then againe the same Apostle: He that hath looked (l) in the lawe of perfecte libertie, and hath remained in it, not made a forgetfull hearer, but

OF THREE SORTES.

a doer of the workes: *whom man shall be blessed in his doer.* And noe other meaninge then this had in Paul when he saide: *Not (m) the hearers of the lawe are iust with God; but the doers of the lawe shall be iust.*

(a) Chrys. in Psal. 4. & 14. & ho. 23. in Gen. (b) Col. 1. (c) Ro. 12. 2. Cor. 8. 21. Mat. 5. 17. 1. Pet. 2. 12. (d) 1. Pet. 2. (e) Tit. 2. vide Bern. ser. 2. de resur. (f) Luc. 2. (g) 1. Cor. 2. (h) Eph. 2. (i) 1. Jo. 3. (k) 1. Jo. 2. Aug. in prof. in Psal. 31. & de fid. & op. 14. Chrys. ho. 2. in Gen. (l) 1. Jo. 1. (m) Rom. 2.

2. What profite doe the workes of Christian Iustice procure?

Very singuler certes, and manifolde, both in this life and in the life to come. For hereunto belongeth that speach of S. Paul: *Pietie (a) is profitable to all things, having promise of the life that now is, and of the life to come.* Then in another place we finde it written: *(b) Of good labours there is glorious fruit.*

1. For first these workes proceeding from a lively faith, that is, from a faith working by (c) charitie, are not only signes of Christiā vocation, but do also confirme & make sure the same in vs. And therefore S. Peter the Apottle, who in euery place exhorteth to good workes; hath added this also: *(d) Brethren labour the more that by good workes you may make sure your vocation, & election; for doing these thinges you shall not sinne at any time.*

2. Secondly they doe (e) augment grace in the belee-

OF GOOD WORKES.

beleeuers and doe perfitte sanctification, (f) as witnesseth the Apottle: In so much that hereupon Saint James also affirmeth, that faith which doth worke with workes, is also consummate by the same (g) workes.

3. Thirdly, they engender (h) a confidence of a good conscience, and doe the more encourage to pray, & to obtaine any thing at Gods hand, for it is written: *Almes shall be a great (i) confidence before the high God to all them that doe the same.* And againe: *My (k) dearest, if our heart doe not reprobate vs, we haue confidence towards God. And what soeuer we shall aske, we shall receiue of him: because we keepe his commandements, and doe those things which are pleasing before him.* There is an example extant in Ezechias the King, who hauing confidence in a good conscience, and beeing approued therein by Gods owne voice; said: *I beseech (l) thee O Lord, remember I pray thee, how I haue walked before thee in truth, and in a perfect hart; and haue done that which is good in thy sight.*

4. Finally they doe cause, that labouring in the (m) vineyard of Christ, we may receiue the day penie (to wit) the promised rewarde of life euermlasting, and the crowne (n) of Iustice, which, keeping the commandementes of God in the (o) Church, we doe in (p) Christ (q) deserue. Therefore our Lorde (r) saith: *Call the worke folkes & paie them theirs hire.* Holy David saith: *Thy (s) seruants kepeth them (to wit) the commandementes of God: In keepinge them much retribution.*

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And againe: I haue (x) inclined my legge to the
my afflictions for sinners. because of tribulation.
S. Paul also saith: I haue (y) fought a good fight, I
haue consummated my course, I haue kept the faith.
Concerning the rest: there is laide vp for me a crowne
of righte. Which our Larde will render to me in that
day. & my Ladg. And not only to me, but to them
also that loue his coming. Finally Christ himselfe
saith: If thou (z) wilt enter into life keepe the com-
mandmentes. And againe: (y) They that haue done
good thinges, shall come forth into the resurrection of
life: but they that haue done euill, into resurrection of
iudgement. Then in an other place: (z) Hee that
doth the will of my father which is in heauen, he shall
enter into the Kingdoms of heauen.

By all which it is made very manifest, how
much it tenderh euery one of vs vpon, if we de-
sire life ouerlasting. to ponder those speaches of
almightie God: (a) He that is iust, let him be iustifi-
ed yet: And let the holy be sanctified yet. Beholde I
come quickly and my rewarde is with me, to render to
(b) euery man according to his workes. Therefore
doing (c) good let vs not faile, for in due time we shall
reape not failing.

(a) 1. Tim. 4. Pro. 11. 17. 18. 2. Pet. 15. 7. Mat. 10. 41.
& 19. 21. 29. Gen. 12. 1. & 15. 1. Eccli. 12. 2. & 36. 28.
Hier. 31. 16. (b) Sap. 3. & 10. 17. Mat. 3. 14. 1. Cor. 15. 58.
Heb. 6. 10. (c) Gal. 5. (d) 2. Pet. 1. Cyp. ep. 57. ad Cor.
in fine. (e) 2. Cor. 9. 10. Col. 1. 10. 1. Pet. 2. 2. (f) 2.
Cor. 7. 1. Rom. 6. 22. Apo. 22. 11. Eccli. 18. 22. Trid. ses.
6. cap. 10. (g) 1ac. 2. 22. (h) 1o. 3. 20. 1. 1o. 4. 17. 1ac.
3. 25.

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2. 25. Gal. 6. 4. (i) Teh. 4. (k) 1. 1o. 3. 1o. 15. 7. Aug. in
Psal. 31. (l) Esa. 38. 4. Reg. 20. 3. Psal. 7. 9. &
16. 5. & 17. 21. 25. & 27. 1. & 34. 24. & 131. 1. (m)
Mat. 10. Aug. tra. 67. in 1o. Cyt. 1. 4. dial. 6. 3. (n) 2.
Tim. 4. 8. 1ac. 1. 12. (o) Mat. 19. 17. (p) 1o. 3. 21. & 15.
2. 4. (q) Eccli. 16. 15. Heb. 13. 16. Sap. 3. 5. 6. 2. 1. Thes. 1.
3. 1. Apoc. 3. 4. 5. Trid. ses. 6. cap. 16. Cyp. de unit. Eccles.
Aug. ep. 105. & lib. de morib. Eccles. Cathol. ep. 25. (r)
Mat. 29. Sap. 3. 16. (s) Psal. 18. Heb. 11. 6. Luc. 14.
14. Col. 3. 24. Ephes. 6. 8. 2. Cor. 4. 17. Aug. in Psal.
93. (t) Psal. 118. Mat. 19. 12. Aug. in Psal. 120. (v)
2. Tim. 4. Aug. hom. 14. in 3o. cap. 1. in Psal. 83. &
100. & tract. 3. in 1o. 2. Concr. A. tra. 38. Mat. 5. 12.
& 6. 4. 6. 17. & 1o. 41. Apoc. 2. 7. 10. 26. & 3. 11. &
14. 13. (x) Mat. 19. (y) Iohn. 5. Mat. 25. 34. Aug. in
Psal. 49. (z) Mat. 7. (a) Apoc. 22. Eccli. 18. 22. (b) Ps.
64. 12. Mat. 16. 27. Rom. 2. 6. 1. Cor. 3. 8. (c) Gal. 6. Eccl.
31. 38. Aug. in Ps. 111. & q. 4. ad Dalcium.

3. How many kindes of good workes be there,
wherein Christian Iustice is chiefly
scene and exercised?

There are three kindes as wee finde in holy
scripture, to wit, Praier, Fasting and Almes.
For, other good deedes, for the most parte which
doe proceed of a liuely faith, & doe sette forth the,
increase, and consummate Christian iustice, are
easilie reduced (a) to these three fountaines.
Heereupon was that notable speache of the An-
gell

OF THREE SORTS

gell Raphael: *Prayer is (b) good, with Fasting, and Almes, more then to hoord up treasures of gold and silver.* Saint Augustine saith plainly: (c) This is the office of a man in this life; Fasting, Almes, and Prayer.

Of this doth Christ severally intreate in S. Matthews Gospel, (d) and addeth promises of the heavenly reward prepared for those who within the Church without hypocrisie (e) doe sincerely Fast, Pray, and give Almes. Hence is that faithfull promise so often repeated: *The father (f) which seeth in secret, will repaie thee.* And these be the very things wherein Christ (to the intente that we may live well and happely) would haue (g) our iustice to abound, and so to shine (h) before men, that they may see our good workes and glorifie the Father. To the performance of these, we are (i) created, and destinated in Christ: as the which shinges God hath prepared that we may walke in them. For these things done (k) in charitie, the iust shall be receiued into the euerlasting kingdome: And for neglecting of the same, the vniust shall be cast headlong into hell fire.

And as it is pharisaicall (l) and full of vanitie, with the contempt of others to iustifie himselfe, and to trust to his owne (m) workes: so is it Christian like and lawfull, that a man with humilitie diligentely attend vnto good workes, and if at any time he will glorie, to glorie in (n) our Lorde, who worketh in vs to will, and to accomplishe, as witnesseth the

(a) Apoc.

OF FASTING

(b) Apostle: *1. Cor. 7. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.*

4. What is fasting?

THis worde hath not one simple signification. A great and generall Fast S. Augustine (a) calleth, *to abstaine from vices, and vniuersall pleasures of the worlde.* Then is there a philosophicall Fast, as some name it, consistinge in a spare diet and temperance of meate and drinke, and morall sobrietie, wherewith the very (b) Heathens according to the rule of right reason do liue temperately. Thirdly there is an Ecclesiasticall Faste (c) to wit, when according to the certain custome & prescript of the Church we forbear fleshe diet vpon some certaine daies, and are content with one only repast. Which kind of Fast is after a Godly and Christian manner (d) vnderaken to performe Gods seruice more religiously: to tame the fleshe, and make it subiect to the spirite: to yeelde the worthy fruites of penance: to exercise obedience: and finally to obtaine any grace and fauor at Gods handes.

(a) Aug. tra. 17. in Io. & l. 2. quest. 84. ca. 18.

(b) Hier.

a deer of the worke: this man shall be blessed in his doeds. And noe other meaninge then this had S. Paul when he saide: Not (m) the heauers of the lawe are iust with God, but the doers of the lawe shall be iust.

(a) Chrys. in Psa. 4. & 14. & bo 23. in Gen. (b) Col. 1. (c) Ro. 12. 2. Cor. 8. 21. Mat. 5. 17. 1. et. 2. 12 (d) 1. Pet. 2. (e) Tit. 2. vide Bern. ser. 2. de resur. (f) Luc. 1. (g) Tit. 2. (h) Eph. 2. (i) 1. Io. 3. (k) Iac. 2. Aug. in praf. in Psa. 31. & de fide & op. c. 14. Chrys. bo. 2. in Gen. (l) Iac. 1. (m) Rom. 2.

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beleouers and doe perfitte sanctification, (f) as witnesseth the Apottle: In so much that hereupon Saint Iames also affirmeth, that faith which doth worke with workes, is also contuminate by the same (g) workes.

3. Thirdly, they engender (h) a confidence of a good conscience, and doe the more incourage to pray, & to obtaine any thing at Gods hand, for it is written: Almes shall be a great (i) confidence before the high God to all them that doe the same. And againe: My (k) dearest, if our hearts doe not reprobend vs, we haue confidence towards God. And whatsoener we shall aske, we shall receiue of him: because we keepe his commandements, and doe those things which are pleasing before him. There is an example extant in Ezechias the King, who hauing confidence in a good conscience, and beeing approued therein by Gods owne voice; said: I beseech (l) thee O Lorde, remember I pray thee, how I haue walked before thee in truth, and in a perfect hart; and haue done that which is good in thy sight.

4. Finally they doe cause, that labouring in the (m) vineyarde of Christ, we may receiue the day penie (to wit) the promised rewarde of life euerlasting, and the crowne (n) of Iustice, which, keeping the commandementes of God in the (o) Church, we doe in (p) Christ (q) deserue. Therefore our Lorde (r) saith: Call the worke folkes & paie them their hire. Holy Dauid saith: Thy (s) seruant kepeth them (to wit) the commandementes of God: In keepinge them much retribution.

And againe: I haue (r) inclined my harte to keepe thy iustifications for euermore, because of retribution. S. Paul also saith: I haue (v) fought a good fight, I haue consummate my course, I haue kepte the faith. Concerning the rest, there is laide vp for me a crowne of iustice, which our Lorde will render to me in that day, a iust Iudge: And not only to me, but to them also that loue his comming. Finally Christ himselfe saith: If thou (x) wilt enter into life keepe the commandementes. And againe: (y) They that haue done good things, shall come forth into the resurrection of life: but they that haue done euill, into resurrection of iudgement. Then in an other place: (z) Hee that doth the will of my father which is in heauen, he shall enter into the Kingdome of heauen.

By all which it is made very manifest, how much it standerth euery one of vs vpon, if we desire life euerlasting, to ponder those speeches of almightie God: (a) He that is iust, let him be iustified yet: And let the holy be sanctified yet. Beholde I come quickly and my rewarde is with me, to render to (b) euery man according to his workes. Therefore doing (c) good let vs not faile, for in due time we shall reape not failing.

(a) 1. Tim. 4. Pro. 11. 17. 18. 2. Par. 15. 7. Mat. 10. 41. & 19. 21. 29. Gen. 12. 1. & 15. 1. Eccli. 12. 2. & 36. 18. Hier. 31. 16. (b) Sap. 3. & 10. 17. Mal. 3. 14. 1. Cor. 15. 58. Heb. 6. 10. (c) Gal. 5. (d) 2. Pet. 1. Cypr. ep. 57. ad Cor. in fine. (e) 2. Cor. 9. 10. Col. 1. 10. 1. Pet. 2. 2. (f) 2. Cor. 7. 1. Rom. 6. 22. Apo. 22. 11. Eccli. 18. 22. Trid. ses. 6. cap. 10. (g) Iac. 2. 22. (h) Io. 3. 20. 1. Io. 4. 17. Iac. 2. 25.

2. 25. Gal. 6. 4. (i) Tob. 4. (k) 1. Io. 3. Io. 15. 7. Aug. in Praef. in Psal. 31. (l) Esa. 38. 4. Reg. 20. 3. Psal. 7. 9. & 16. 1. & 17. 21. 25. & 25. 1. & 34. 24. & 131. 1. (m) Mat. 20. Aug. tra. 67. in Io. Greg. l. 4. dial. 6. 35. (n) 2. Tim. 4. 8. Iac. 1. 12. (o) Mat. 19. 17. (p) Io. 3. 21. & 15. 2. 4. (q) Eccli. 16. 15. Heb. 13. 16. Sap. 3. 5. 6. 2. Theß. 1. 5. 6. Apoc. 3. 4. 5. Trid. ses. 6. cap. 16. Cyp. de vnit. Eccles. Aug. ep. 105. & lib. de morib. Eccles. Cathol. cap. 25. (r) Mat. 20. Sap. 5. 16. (s) Psal. 18. Heb. 11. 6. Luc. 14. 14. Col. 3. 24. Ephes. 6. 8. 2. Cor. 4. 17. Aug. in Psal. 93. (t) Psal. 118. Mat. 19. 12. Aug. in Psalm. 120. (v) 2. Tim. 4. Aug. hom. 14. ex 50. cap. 2. in Psal. 83. & 100. & tract. 3. in Io. 2. Conc. Arauf. cap. 38. Mat. 5. 12. & 6. 4. 6. 17. & 10. 41. Apoc. 2. 7. 10. 26. & 3. 11. & 14. 13. (x) Mat. 19. (y) Ioan. 5. Mat. 25. 34. Aug. in Psal. 49. (z) Mat. 7. (a) Apoc. 22. Eccli. 18. 22. (b) Pl. 61. 12. Mat. 16. 27. Rom. 2. 6. 1. Cor. 3. 8. (c) Gal. 6. Eccli. 51. 58. Aug. in Ps. 111. & q. 4. ad Dulcitium.

3. How many kindes of good workes be there, wherein Christian Iustice is cheifly seene and exercised?

THere are three kindes as wee finde in holy scripture, to wit, Praier, Fasting and Almes. For, other good deedes, for the most parte which doe proceed of a liuely faith, & doe lette forth, increase, and consummate Christian iustice, are easilie reduced (a) to these three fountaines. Heereupon was that notable speache of the Angell

gell Raphael: *Praier is (b) good, with Fasting, and Almes, more than to hoord vp treasures of golde.* And Saint Augustine saith plainly; (c) This is the iustice of a man in this life; Fasting, Almes, and Praier.

Of this doth Christ seuerally intreate in S. Mathewes Gospell, (d) and addeth promises of the heavenly reward prepared for those who within the Church without hypocrisie (e) doe sincerely Fast, Praie, and giue Almes. Hence is that faithfull promise so often repeted: *The father (f) which seeth in secrete, will repaie thee.* And these be the very things wherein Christ (to the intente that we may liue well and happely) would haue (g) our iustice to abound, and so to shine (h) before men, that they may see our good workes and glorifie the Father. To the performance of thele, we are (i) created, and deltinatied in Christ: as the which thinges God hath prepared that we may walke in them. For these thinges done (k) in charitie, the iust shalbe receiued into the euerlasting kingdome: And for neglecting of the same, the vniust shalbe cast headlong into hell fire.

And as it is pharisaicall (l) and full of vanitie, with the contempte of others to iustifie himselfe, and to trust to his owne (m) workes: so is it Christian like and lawfull, that a man with humilitie diligentely attend vnto good workes, and if at any time he will glorie, to glorie in (n) our Lorde, who worketh in vs to will, and to accomplishe, as witnesseth the

(o) Ang.

(o) Apostle.

Petr. Chrysol. ser. 43. Leo. ser. 1. & 4. de ieiun. 10. mensis. Bern. in sententijs sect. 11. (a) Aug. de perf. iust. c. 8. respons. 17. (b) Tob. 12. (c) In Ps. 42. (d) Mat. 6. (e) Aug. ser. 60. de temp. (f) Mat. 6. (g) Mat. 5. 21. (h) Ibid. ver. 17. (i) Ephes. 2. (k) Mat. 25. 34. 10. 5. 29. (l) Luc. 18. 11. (m) Ro. 10. 3. Trid. sess. 6. cap. 16. (n) 1. Cori. 1. 31. 2. Cor. 10. 17. (o) Phil. 2. 13.

4. What is fasting?

THis worde hath not one simple signification. A great and generall Fast S. Augustine (a) calleth, *to abstaine from vices, and vnlawfull pleasures of the worlde.* Then is there a philosophicall Fast, as some name it, consistinge in a spare diet and temperance of meate and drinke, and morall sobrietie, wherewith the very (b) Heathens according to the rule of right reason do liue temperatly. Thirdly there is an Ecclesiasticall Faste (c) to wit, when according to the certaine custome & prescript of the Church we forbear flethe diet vpon some certaine daies, and are content with one only repast. Which kind of Fast is after a Godly and Christian manner (d) vnderaken to performe Gods seruice more religiously: to tame the flethe, and make it subiect to the spirite: to yeelde the worthy fruites of penance: to exercise obedience: and finally to obtaine any grace and fauor at Gods handes.

(a) Aug. tra. 17. in Io. & l. 2. quest. Ehang. ca. 18.

(b) Hier.

(b) Hieron. lib. 2. aduers. Iouin. cap. 9. (c) Clem. Const. Apost. l. 5. cap. 12. 14. 17. 18. 19. l. 1. lib. 1. offic. cap. 36. & sequ. Raban. de instit. cler. lib. 2. cap. 17. & sequ. Iuo. par. 4. c. 25. & sequ. Burch. lib. 35. (d) Cypr. de Ieiun. & tentationibus Christi. Athan. de Virg. Cory. hom. 1. & 2. in Gen. & serm. 1. & 2. de Ieiun. Bas. orat. 1. & 2. de Ieiun. Aug. de vit. Ieiun. cap. 2. & 3. Amb. in lib. 1. de Helia. & Ieiun. & epist. 82. Leo. in serm. 1. de Ieiun. 7. & 10. mensis, Pentecostes, & quadrag.

5. But what answer is to be made vnto those, that doe reprehend & contemne the law, of the Ecclesiasticall Fast?

First such persons are to be admonished, that they doe not falsly attribute vnto Catholicks that which the Apostle doth (a) detest, and the Church hath euer, in the Iewes, Maniches, and Priscilianistes condemned; for that, either according to the law of Moyles, or of superstition, they do abstaine from certain meates. For Catholicks, as S. Augustine answereth (b) Faustus the Manichee: *Whereas they abstaine from fleshe, they doe it, for to tame their bodies, and to restraime the more their soules from such motions as be contrarie to reason, not for that they thinke the fleshe it selfe to be vncleane: neither doe they abstaine from fleshe onely, but also from some certaine frutes of the earth: either alwaies; as a fewe: or at certaine daies and times; as in the Lente, for the most part euery one.* Thus writeth Saint

Saint

Saint Augustine. And before him the same also Epiphanius teacheth, where he confuteth the Aerian heresie, which will haue the sett (c) Fastes of the Church to be at euery mans discretion, and no man to bee bounde thereunto. But in that the order of time is obserued in (d) publike Fastes, as also in Praiers, and Holy daies: that doth confirme, set forth, and aduance the order and publike concorde in the Church. Besides: priuate Fastes, fewe woulde impose vpon themselves, as being hindered from such endeouours, with a naturall loue of the fleshe, and care of the bellie.

Nowe that it is of great importace, & of assured meritt, reuerently to imbrace & diligently to obserue such kinde of Fastes: (e) S. Hiero proueth it so plainlie against Iouinian, that none can doubt thereof any more. Vnto which may be added those thinges which we haue taught before, concerning the obseruance of the precepts of the Church: & that, for the auoiding of (f) scandall, and retaining of publike discipline; *Neither only for wrath, but also for conscience sake,* as the Apostle (g) hath saide.

And it is manifest, as the writers (h) in all ages doe proue, that this is both the perpetual Discipline, Custome, Tradition, and Decree of the Church, and hath beene euer from the beginning; that vpon certaine daies, especially of the (i) Lent, this Fast of the Church shoulde be obserued. So doe the (k) Canons of the Apostles, and

and the most holie (l) Councelles teach. The Councell of (m) Gangra certes pronounceth them accursed, that doe contemne the common Fastes of the whole Church. And the Toletane (n) Councell willeth them to bee excommunicate, who without vneuitable necessitie and euident weakenesse doe eate fleshe in Lent. And the holy Fathers zeale is most singular, in commending, vrging, & requiring. (a) Fastings, especially that of Lent, which they will haue accounted as instituted by the (p) Apostles. From this spirite of the Fathers, are they farre off, that doe disburden themselves and others of the Lawe of Fastes, taking vpon themselves the Patronage not of Euangelicall libertie, but of licentiousnes of the flesh. These fellowes will not haue the fleshe with the (q) vices and concupiscences to be crucified, and therefore they (r) fauor not those things that are of the Spirite, but doe rather extinguishe (s) the Spirite, contrarie to the Doctrine of the Apostle. They do also resist the holy Church our Mother, yea and (t) Christ also, speaking and gouerning in the Church (v) his Spouse: wherefore they purchase vnto themselves (x) assured damnation, wheras they abrogate and reiecte the holie and holesome ordinance of Fastes, alwaies commended vnto vs by the Church.

(a) 1. Tim. 4. 1. Col. 2. 16. Deut. 14. 3. Can. Ap. 50. & 52. Conc. Gang. can. 2. 1. Tol. in assert. fid. Bracar. 1. can. 14. & 32. (b) Lib. 30. Con. Faust. cap. 5. & de mor. Manic. c. 13. & 14. Con. Adim. cap. 14. Theod.

14. Theod. in epito. diuin. decr. cap. de Abstinen. Bern. ser. 66. in Cant. Isid. l. 1. de offic. cap. 44. Gen. 1. 29. & 2. 16. & 9. 3. Leu. 10. 8. Num. 6. 3. Iud. 13. 7. 13. Hier. 35. 6. 18. Dan. 1. 8. & 10. 2. Mat. 3. 4. Mar. 1. 6. Luc. 1. 15. Act. 15. 20. 29. Ro. 14. 20. 1. Cor. 8. 13. 1. Tim. 5. 23. 6. Syn. can. 56. Greg. ad August. teste Gratian distinct. 4. & Iuon. par. 4. c. 29. Athan. in vita Antonij. Hieron. in vita Pauli Erem. & Hilarionis. Epiph. in compend. doct. Eccles. Cathol. (c) Hares. 75. & Aug. hares. 53. Damasc. de hares. (d) Hieron. in ep. ad Gal. cap. 4. Leo. ser. 3. & 4. de Ieiun. 7. mensis. & ser. 4. de quadrag. Bas. orat. 2. de Ieiun. (e) Lib. 2. c. 5. 10. 11. Aug. hares. 22. & Amb. ep. 82. (f) Aug. ep. 118. ad Ianuar. cap. 2. (g) Ro. 13. 5. (h) Aug. ep. 86. Epiph. in compend. Calixt. ep. 1. ad Bened. Leo. ser. 1. & 2. de Pent. & ser. 8. & 9. de Ieiun. 7. mensis. & ser. 8. de Ieiun. 10. mensis. Raban. l. 2. de instit. Cler. cap. 24. Conc. Mog. cap. 34. Salegun. cap. 2. Bern. in vigil. S. Andr. (i) Ignat. ad Phil. Epiph. in compend. Theoph. Alex. lib. 3. Paschali. Maxim. in serm. de quadrag. Amb. Aug. Leo. Bern. de eadem. Orig. ho. 10 in Leuit. Isid. l. 1. offic. cap. 36. Aug. ep. 119. cap. 15. & in Psal. 110. (k) Can. 68. (l) Load. c. 50. 2. Brac. c. 9. 4. Carth. can. 63. Tribur. c. 35. Agath. c. 12. (m) Can. 19. Mogunt. can. 35. (n) 8. Tolet. c. 9. vide Telesph. in epi. ad vniuers. Theoph. Alex. l. 3. Pasc. Aug. ser. 64. de temp. Niceph. l. 17. c. 32. Chris. hom. 6. ad pop. & 1. & 2. in Gen. (o) Bas. ho. 2. de Ieiun. Aug. ser. 62. de temp. Amb. ser. 23. 25. 34. 36. 37. (p) Hieron. ep. 54. cont. Mōt ad Marcell. (q) Gal. 1. 24. (r) 1. Cor. 2. 14. (s) 1. Thes. 5. 19. Maxim. in Litan. (t) Aug.

(r) *Aug. in ep. 80. ad Casul.* (v) *Luc. 10. 16. Mat. 18. 17. 1. Cor. 14. 37. 1. Thes. 2. 13. Act. 15. 28. Hier. 35. 6. 18. 2. Mac. 6. 19. & 7. 1. (x) Rom. 13. 2. Leu. 23. 27. 1. Reg. 14. 24. 3. Reg. 13. 16 Conc. Trid. sess. vlt. August. tract. 73. in Ioan. Ambr. serm. 25. & 36. Chrysost. hom. 12. in 1. ad Tim. Raban. lib. 2. de instit. Cler. cap. 25.*

6. *What doth the holie Scripture teache concerning Fasting?*

IT is the voice of Almightye God himselſe, which by the Prophet Ioel crieth out vnto sinners: (a) *Be yee conuerſed vnto mee in your whole heart, in Fasting, Weeping, and Mourning.* And a litle after; (b) *Sound the trumpet in Sion, ſaith hee; Sanctiſie a Faſte, call the company, aſſemble the people together;* or as others doe reade: *Sanctiſie a Faſte, preache the curing. That hereby we may learne, that Faſte is ſanctiſied by other good workes, & being ſanctiſied, is (c) available to the curing of ſinnes,* as S. Hierome doth (d) interpret. For as the ſame holy Father gathereth out of holy (e) write, by Fasting, Daniel, a mā of (f) deſires, knewe thinges to come: And the Niniuites appeaſed the wrath (g) of God: and (h) Elias, and (i) Moſes, with fortie daies hunger, were filled with the familiarity of Almighty God, and our Lorde (k) himſelſe Faſted ſo many daies in the wilderneſſe, that he might leaue vnto vs ſolemne daies of Faſting: And hee taught that the fiercer ſort of di-

uels

uels cannot be vanquiſhed but by (l) Praier, and Fasting: the Apoſtle ſaith, that he (m) Faſted often. And in the Pſalmes the penitent ſaith: *I did (n) eate my breade as aſhes, and did mingle my drinke with teares.* And, *When (o) they were troubleſome vnto me, I did weare haire cloth, I did humble my ſoule in Fasting.* What is more manifeſt then that which Chriſt affirmeth ſhoulde come (p) to paſſe, that when he (the Spouſe moſt deare vnto his diſciples) ſhoulde be taken away, the they, though full of the holy Ghoſt, (q) ſhoulde Faſt? Therefore S. Paul exhorteth all the faithfull. *Let vs (r) exhibite our ſelues as the miniſters of God, in much patience, in Watchinges, in Faſtinges, in chaſtitie. For they (s) that be Chriſtes, haue crucified their fleſh with the vices and concupiſcences.*

Iud. 20. 26. 1. Reg. 7. 6. & 31. 13. 2. Reg. 1. 12. & 3. 35. & 12. 16. 22. 3. Reg. 21. 27. 1. Par. 10. 12. 2. Par. 20. 3. 1. Eſd. 8. 21. 2. Eſd. 1. 4. (a) Ioel. 2. 12. & 1. 14. (b) Ibid. 2. 15. Greg. hom. 16. in Euang. Maxim. hom. 1. de Ieiun. quadrag. (c) Aug. ſer. 60. 62. 69. 230. de temp. Bern. ſerm. 40. de quadrag. Hier. in cap. 6. Danielis. (d) Lib. 2. adu. Iouin. cap. 11. (e) Ibid. vide Aug. ſerm. 65. de temp. & Chryſ. in homil. de Iona. (f) Dan. 9. 3. 23. & 10. 3. 11. (g) Iona. 3. 10. (h) 3. Reg. 19. 8. (i) Exod. 24. 18. & 34. 28. Deut. 9. 9. 18. (k) Mat. 4. 2. Luc. 4. 2. (l) Mat. 17. 21. Mar. 9. 29. (m) 1. Cor. 11. 27. (n) Pſ. 101. (o) Pſ. 34. (p) Luc. 5. 35. Mar. 2. 20. Mat. 9. 15. & ibid. Hier. (q) Act. 13. 3. & 14. 22. (r) 2. Cor. 6. Luc. 2. 37. Mat. 6. 16. Tob. 3. 10. Iudith. 4. 8. & 8. 6. Eſth. 4. 3. & 14. 2. Hier. 36. 9.

36.9. Bar. 1. 5. 1. Mac. 3. 47. 2. Mac. 13. 12. (s) Gal. 5.

What is Prayer?

IT is a deuoute effect of our minde towardes God, whereby we do faithfully demand (a) whatsoeuer things are hole some for vs & others: whereby we doe praise and celebrate the grace and power of Almighty God: or by any manner of meanes, exhibite our selues (b) deuoute before that loueraigne and eternall maiestie. So that heerunto belongeth not only beseeching; but also (c) adoration, (d) oblation or Sacrifice, (e) inuocation, (f) praise, and (g) thankesgiuing.

The (h) maner, and exact forme of praying, Christ hath (i) prescribed, as we haue already declared.

And there is no worke more (k) commended in holy scripture; none more familiar with deuout and holy persons; none, that of more persons, and more often, and with greater diligence, and more necessarily is to be exercised in this life, than is prayer. It is a true saying: (l) *The prayer of him that humbleth himselfe, shall pearce the cloudes.* Also, (m) *it behoueth alwaies to praise, to wit, with a zealous affect of harte, and without hipocrisie, or respect of the praise (n) of men, that is to saie, in spirit (o) and truth.* Notwithstanding they that doe praise, doe often vse an externall (p) gesture and disposition of the body, together with many ceremonies. And therein they doe
very

very well, as appeareth by the examples of holy Scripture. For euen Christ our Lorde sometimes with (q) eies lifted vpp to heauen, sometimes with (r) loude voice, sometimes prostrate (s) vpon the ground, praied vnto his Father. The praier also of (t) Daniel and the (v) Niniuites is the more commended, because it was not taken in hand without Fasting, Sackcloth, and Ashes. And it is not in vaine written of the (x) Publicane, that he made his praier in the Temple, with an humble countenance, his eies cast downewarde, and knocking of his breast. Which thinges certes though they seeme externall, and may be done euen by wicked persons for ostentation sake: yet do they deserue praise and commendation, in that they both exercise the body deuoutly, and bring it into the obedience of the Creatour; and stir vp the mind, confirme and strengthen it, in the interior worshippinge. These are moreover certain testimonies of faith, humilitie, and pietie, in no case to be neglected; as being thinges that doe procure much edification, not only to the beholders, but also to the wholle Church.

(a) Damasc. l. 3. orth. fid. c. 24. Aug. lib. 2. de ser. Do. in Monte. c. 3. & ser. 230. de temp. Bas in Iul. Chrys. ho. 30. in Gen. Nyss. in lib. de orat. (b) Ex. 35. c. d. 2. Par. 29. g. (c) Mat. 4. b (d) Mal. 1. c Esa. 56. c Ioan. 4. e (e) Rom. 10. c (f) Psal. 17. a & 145. a (g) Esa. 56. c 6. Tim. 2. a Aug. ep. 59. ad Paulin. (h) Aug. tract. 73. in Euang. Io. Bas in cap. 2. const. Monast. Bern. ser. 4. &
T 5. de

5. de quadrag. & in ser. de 4. modis orandi. (i) Mat. 6. b Luc. 11. a See before of our Lordes Praier. (k) Psa. 140. a Tob. 12. c Act. 10. a Ex. 32. c Psa. 105. d Hier. 7. c 27. d & ibid. Hieron. & epist. 12. ad Gaudentium. cap. 3. (l) Eccles. 35. d Ps. 105. c 36. a Ind. 9. d (m) Luc. 18. a Eccli. 18. c 1. Theß. 5. c (n) Mat. 6. a (o) 10. 4. c (p) Tert. in apol. aduers. Gent. c. 30. Aug. in l. de cura pro mort. cap. 5. Hieron. adu. Lucif. cap. 6. & in vita Pauli. & de vir. illust. in Iacobo. (q) 10. 17. a 11. a (r) Mat. 17. c Luc. 23. f (s) Mat. 26. d Mar. 14. d Luc. 22. c (t) Dan. 9. a (v) Ion. 3. c d Iudith. 4. b c d 9. a 1. Mach. 3. f (x) Luc. 18. c Exod. 9. f g 17. c Deut. 9. c d Num. 20. a Psa. 87. b 140. a 2. Pat. 6. b 29 f 3. Reg. 8. f Dan 6. c 1. Esd. 9. b Mar. 2. b Exod. 7. g 9. g 20. g 21. a Ephes. 3. c 1. Cor. 11. a Damasc. lib. 4. orth. fide cap. 13. Of festimes of Praier. See Aug. hares. 57. Bedam cap. 18. Luc. Anselm. in c. 5. epist. 2. ad Theß. Clem. const. lib. 8. cap. 40. Tert. in apol. cap. 2. Cypr. de orat. Dom. Athan. de Virgin. Bas. serm. 1. de insti. Monach. & cap. 57. in regulis longioribus. Chrys. ho. 59. ad pop. Hieron. in cap. 6. Dan. & ad Eustoch. ep. 22. cap. 17. & in epitaph. Paula. cap. 1. Conc. Aquisgr. cap. 126. & sequent. Psa. 118. 5. a 54. c Dan. 6. c Act. 3. a 10. b 16. c

8. Why is it, that it behoueth vs so diligently and dayly to pray?

First because of the greate and infinite commodities that redounde to them that pray as they shoulde. The also, for that praier is a proper and

and necessarie exercise of faith. Moreouer, it is euerywhere commanded in diuine (a) scripture, and it hath a promise not only often repeated, but also such a one as is excellent and full of all consolation and sweetnes. (b) I say to you, saith the trueth himselfe Christ, all thinges whatsoeuer you aske: praying, beleeue that you shall receiue, and they shall come vnto you. And againe: I say (c) to you, aske and it shall be giuen you: seeke and you shall finde: knocke and it shall be opened to you: for euery one that asketh receiueh: and he that seeketh, findeth: and to him that knocketh, it shall be opened. And againe: If you (d) being nought, know how to giue good guistes to your children, how much more will your Father which is in heauen giue good thinges to them that aske him? With such kinde of speaches, as well noteth Saint Chrysostome, and with such (e) hope hath the Lorde of all thinges prouoked vs to pray. It is our parte, that being obedient to almighty God, we passe ouer our whole life in the praise of God and in praier, vsing more diligence and care about the seruice of God, then about our owne life. For so it will come to passe, that we shall alwaies leade our life worthy of a man. Thus farre Saint Chrysostome.

Isid. de summo bono l. 3. cap. 7. Aug. serm. 226. & 230. de temp. & ep. 121. cap. 8. & sequ. & ser. 5. de ver. Dom. cap. 4. & sequent. Cypr. de or. Do. Amb. l. 3. de Virg. & ser. 93. de Nazario & Celso. (a) Mat. 26. d Mar. 13. d Luc. 18. a 11. a b 21. g Eccli. 18. c 21. a Rom. 12. c Phil. 4. b Col. 4. a 1. Pet. 4. b 1. Theß. 5. c f 6. c 1. Tim. 5. a Heb. 4. d Luc. 1. a 4. 5. d (b) Mar. f 6. c 1. Tim. 5. a Heb. 4. d Luc. 1. a 4. 5. d (b) Mar.

11. c. Mat. 21. 18. (c) Luc. 11. Mat. 7. 10. 14. 15. 10. 1. 10. 3. 5. Psal. 49. 114. Pro. 15. 2. Par. 7. Eccli. 2. 3. 38. Leuit. 4. 5. 6. (d) Mat. 7. Luc. 11. (e) Lib. 1. de orand. Deum. vide etiam l. 2. & ho. 5. de incomprehensib. Dei natura, & ad pop. Antioch. ho. 71. & 79. Greg. ho. 17. in Euang. & in Ps. 6. Parnit..

9. By what examples may wee gather what the force and commoditie of prayer is?

THe Apostle S. Iames, to the intent he might explicate the vertue of praier, with an example, wrote thus: Elias (a) was a man like vnto vs possible: and with praier he praied that it might not raine vpon the earth, and it rained not for three yeeres and fixe monethes. And he praied againe, and the heauen gaue raine, and the earth yeelded her fruite. S. Augustine (b) proueth the same thing with many more examples: Moyses, (c) and Samuel (d) praying, the Iewes overcame their enemies, the Amalechites; and the Philistians. Hieremie praying, is (e) comforted and strengthened in prison. Daniel (f) praying, triumpheth amongst the Lions. The three (g) Children praying doe daunce in the fornace. The Theefe (h) praying vpon the Crosse, doth finde Paradise. Susanna (i) by praier is defended amidst the Elders that accused her falsly. S. Steuen (k) praying is receiued into heauen, and hearde in the behalfe of Saule, amongst them that stoned him.

By

By which (l) examples, not only is declared the profite of praier; but also the loue and diligence of praying is commended vnto vs. Wherefore the Apostolicall writings doe thus exhorte vs: Praie without intermission, (m) in all thinges giue thanks. And againe: Praie one (n) for an other that you may be saued, for the continuall praier of a iust man auaieth much. In like manner. This (o) is the confidence which we haue towards God, that whatsoever we shall aske according to his Will, he heareth vs. Moreouer: he that (p) knoweth his brother to sinne a sinne not to death, let him aske and life shall be giuen him.

(a) Iac. 5. 3. Reg. 17. & 18. Luc. 4. Eccli. 48. (b) August. serm. 22. ad frat. in Eremo. (c) Exod. 17. Iudith. 4. (d) 1. Reg. 7. (e) Hierem. 32. (f) Daniel. 6. (g) Daniel. 3. (h) Luc. 23. f (i) Dan. 13. e (k) Act. 7. g Hierony. contra Vigilant. cap. 3. August. serm. 1. & 4. de Sanctis. (l) Genes. 25. c Exod. 8. c g 9. g 10. c 14. c d 32. e f Num. 12. a 12. d 14. c 16. c e g 21. b 1. Reg. 1. b d 12. c 4. Reg. 19. c g 20. a Paral. 20. a c e 33. c 1. Esdr. 8. c Tob. 3. a b d Iudith 9. a d 13. a Psal. 119. a 119. a Iona. 2. a 1. Machab. 3. f 4. a b Act. 12. a (m) 1. Thessall. 5. c (n) Iac. 5. d (o) 1. Io. 5. e (p) 1. 5. d

T 3

OF

OF ALMES AND THE
workes of Mercie.

10. What is Almes?

IT is a gifte or benefite, whereby vpon an affection of compassion we doe succour an other mans miserie. Heereunto belongeth that which the Angell Raphaell testifieth in Tobias: *Praier is good, (a) With Fasting and Almes*: That we may vnderstand, as S. Cyprian (b) admonisheth, *that our praiers and fastings are little auailable vnlesse they be holpen with Almes. Good, is mercie, saith S. Ambrose (c) which of her selfe maketh men perse, because it doth imitate the Father, which is perfect. Nothing doth so commend a Christian soule as mercie. Thus saith he. (d) Be ye therefore mercifull, as your Father also is mercifull, that you may be the sonnes of your Father which is in heauen, who maketh his sonne to rise vpon the good, and the euil, and raineth vpon the iust, and vniust. Thus saith Christ our Sauour, and our (e) Samaritane, full of all grace and mercie, who went (f) throughout doing good and healing all that were oppressed of the Deuill.*

Vide Chrys. hom. 13. in 2. Cor. & Aug. serm. 30. de verb. Dom. cap. 3. (a) Tob. 12. b (b) De opere & elemos. item Petr. Chrys. serm. 43. Leo. serm. 3. de Trinu. Pentecost. Ose. 6. c Mat. 6. b 12. a Pro. 21. a Phil. 4. d Heb. 13. e (c) Lib. 1. offic. cap. 11. Chrys. hom. 36. ad pop. Ans. Aug. serm. 76. de temp. & hom. 36. ex 50.

Leo.

Leo. ser. 5. & 10. de quadrag. Nyss. de beatitud. (d) Luc. 6 d Psal. 32. a 118. b 144. b c (e) Luc. 10. f (f) Act. 10. f

11. In what manner doth the scripture commend Almes vnto vs?

With many certes, (a) and plaine preceptes, promises and examples. Yea S. Cyprian (b) teacheth, that in the gospell there is nothinge more often commaunded than that wee perseuer in giuing Almes, that we be not busied in earthlie possessions, but rather lay vp treasures in heauen. Hence are those speaches of Christ: But (c) yet, that which remaineth giue almes: and beholde all things are (d) cleane vnto you. (e) Set the things that you possesse and giue Almes, make to you purses that weare not, treasure that wasteth not in heauen. And in another place: Make vnto you (f) frendes of the Mammon of iniquitie: that when you faile they may receiue you into the eternall Tabernacles. In briefer giue, and there (g) shall be giuen to you. And for that cause Daniel the Prophet counseleth the wicked King: Redeeme (h) thy sinnes with Almes and thy iniquities with the mercies of the poore. Then in another place we reade: Water (i) doth quench the burning fire, and Almes resisteth sinnes. And not of a man certes, but of an Angell was that speech. Almes (k) deliuereth from death, and shee it is that purgeth sinnes, and maketh a man to finde mercie, and life euerlasting. Yea and Christ himselfe pronoun-

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certh:

certh: (l) *Whosoever shall giue drinke to one of these little ones, a cuppe of colde water, only in the name of a Disciple; Amen I say to you, he shall not loose his reward.* Blessed (m) *therefore are the mercifull, for they shall obtaine mercie.* And contrariwise as S. Iames affirmeth: (n) *Iudgement without mercie to him, that hath not done mercie.*

(a) Deut. 15. Esd. 8. Tob. 4. Psal. 40. Pro. 11. 14. 19. 22. 25. 28. Eccli. 4. 7. 12. 17. 29. Ezech. 18. Mat. 25. Luc. 14. (b) *De opere & elem. Vide Aug. ser. 50. cap. 8. & sequent. & 227. de temp. & hom. 18. 19. 29. cap. 1. & sequent. & 47. ex 50. Nazian. orat. 16. de paup. amore. Chrysost. hom. 32. ad pop. & sequent. (c) Luc. 11. Hieron. ad Hedib. ep. 150. quest. 1. (d) August. in Ench. cap. 75. 76. 77. & serm. 30. de verb. Dom. (e) Luc. 12. 3. Mat. 6. 19. Mar. 10. 1. Tim. 6. (f) Luc. 16. August. serm. 25. cap. 3. & 35. cap. 1. & sequent. de verb. Dom. (g) Luc. 6. 2. Cor. 8. 9. 1. Tim. 4. Rom. 12. Iac. 1. (h) Dan. 4. Pro. 13. Amb. ser. 30. & 31. & de Helia. & Ieiun. cap. 20. Leo. in ser. de collectis. Chris. hom. 25. in Act. (i) Eccli. 3. Amb. ser. 15. Chris. hom. 34. in Gen. Prof. par. 2. de promiss. & predictionibus. c. 7. (k) Tob. 12. 4. Esa. 1. Pro. 15. 16. 10. 1. Pet. 4. Iac. 5. (l) Mat. 10. Greg. ho. 5. in Euang. Amb. in lib. de viduis. Leo. ser. 4. & 6. de quadrag. & ser. 6. de Ieiun. 10. mensis. (m) Mat. 5. (n) Iac. 2. Prou. 21.*

12 With

12. *With what examples is the effecte and profite of Almes declared?*

IN the holy scripture, Abraham and Loth (a) through hospitalitie, are saide both to haue pleased God, and to haue entertained (b) Angels. The Almes (c) of Tobie and the Centurion (d) were so auailable that they ascended into remembrance, in the sight of God, and had the holy Angels, not only for witnesses, but also for commendars. Zacheus moued by the words of Christ (and of a prince of Publicans being made a mirror of mercy) giueth halfe his goods to the poore, and is presently pronounced the (e) sonne of Abraham, by Christ himselfe. Tabitha (f) is praised by S. Luke as being full of good works and Almes, which she bestowed especially vpon Widdowes. So are those deuoute Matrons singularly commended in the (g) Ghospell, which with Magdalen and Martha did liberally minister of their goods, to Christ our Lorde and to his poore disciples. And of Saint Laurence the (h) Leuite and Martyr, it is most iustly saung: (i) *He dispersed, he gaue to the poore: his rightuousnes remaineth for euermore.*

(a) Genes. 18. 19. (b) Heb. 13. (c) Tob. 12. 1. (d) Act. 10. See notable examples of Almes in these Saints liues: Ioannis Eleemosinarij apud Leontium. Martini apud Sulpitium. Paula apud Hieron. epist. 27. cap. 7. Paulini apud Gregor. Turon. de glor. Conf.

Conf. cap. 107. & apud Greg. 3. dial. cap. 1 Tiber. apud Turon. lib. 5. b. f. Franc. cap. 19. Bened. apud Greg. 2. dial. cap. 28. & 29. Martyrij apud eund. hom. 39. in Euang. Greg. apud Ioan. Diac. lib. 1. vita eius. cap. 10. & lib. 2. cap. 22. & 23. Osuald. apud Bed. lib. 3. b. f. Ang. cap. 6. (e) Luc. 19. a b (f) Act. 9. f g Vide etiam Pratum Spirituale Sophronij cap. 175. 185. 195. & 201. (g) Luc. 8. a & 10. g Ioan. 12. a 3. Reg. 17. b c d 4. Reg. 4. b c f (b) Amb. lib. 2. offic. cap. 8. (i) Ps. 111. b Chry. ho. 55. in Gen.

13. What is mercie?

IT is as S. Augustine (a) affirmeth, *a certaine compassion in our hart of an other mans miserie, whereby we are compelled to yeelde succour, if it lye in our power.* Which name of mercie is wonte very often to be taken for Almes. And all manner of mercie, as witnesseth the diuine scripture (b) *shal make a place vnto euery man according to the merite of his workes.* Very often and wonderfully doth Saint Chrysostome (c) commend the same, and he doubteth not in a certaine place to say: (d) *Mercie is the forteresse of saluation, the ornament of faith, the propitiation of sinnes: she it is that appro-ueth the iust persons, confirmeth the holy, and setteth forth the seruants of God.* Yea and if we beleue Saint Ambrose, (e) *the wholle summe of Christian discipline consisteth in mercie and pietie.*

(a) *Lib. 9. ciu. cap. 5. Isid. de summo bono. lib. 3. c. 64. Nys. in l. de beatitud. (b) Eccli. 16. b (c) Hom. 32. in epist.*

epist. ad Heb. hom. 9. de penit. 53. in Matt. & 36. ad pop. Ant. (d) Chryf. ho. de miser. & duabus viduis. (e) In ep. 1. ad Tim. c. 4. vide eund. in Luc. 3.

14. Are the workes of Mercie of one kinde only?

They are (a) found to be of two sortes: for asmuch as some be corporall, some spirituall. Some are certes called corporall, because they are exercised for the releueing of the corporall miserie of our neighbour: other spirituall, for that in them we doe well provide and labour for the spirituall good of our neighbour. Of this diuersitie of mercie, the most bountifull Iob giueth a most cleare example, who witnesseth of himselfe: (b) *From my infancie, hath mercie encreased with me, and from my mothers wombe she came forth with me. I haue bene an eie (c) to the blinde, and a foote to the lame. I was the father of the poore, and the cause which I knew not, I did diligently search out. I did consume the grinding stones of the wicked man, and out of his teeth I did take the prairie. Also: The stranger stood not without (d) dores, my dore was open to the traueller.*

(a) *Aug. lib. de morib. Eccles. Cathol. cap. 27. & 28. Ench. cap. 72. & ser. 203. de tempore. (b) Iob. 31. b & ibid. Greg. (c) Iob. 29. c (d) Iob. 31. d*

15. How many workes of mercie be there both corporall and spirituall?

There are seauen accounted of each kinde. And first certes the corporall workes are these:

these: (a) To feed the hungry: To giue drinke to the thirstie: To cloathe the naked: To redeeme the captiue: To visite the sicke: To harbour Pilgrimes: (b) To burie the deade.

And the spirituall woorkes are these: To correct (c) those that sinne. To teach the (d) ignorant: To giue good counsell (e) to them that are in doubt: To praie (f) to God for the welfare of our neighbour: To comfort (g) the sorowfull: To beare iniuries (h) patiently: To forgive (i) offences. Which offices of humane pietie are so plaine and euident, especially vnto Christians and to those which are not altogether barbarous, that they neede not any long dilcourse.

(a) Mat. 25. (b) Tob. 1. 2. 12. 2. Reg. 2. August. lib. 1. ciu. cap. 13. & de cura mor. cap. 3. (c) Mat. 18. 1. Timoth. 5. (d) Eccli. 18. 2. Timoth. 4. Esa. 52. Hierem. 15. Daniel. 12. Iac. 5. Gal. 6. Chry. hom. 3. & 10. in Gen. Clem. Alex. lib. 1. Strom. Bern. ser. 36. in Cant. Greg. ho. 17. in Euang. (e) Prou. 27. Eccli. 5. (f) Mat. 5. Iac. 5. (g) Eccli. 7. 2. Cor. 1. (h) Tit. 3. 1. Thes. 5. Rom. 15. (i) Mat. 5. 6. 18. Mat. 11. Eccli. 28.

16. How are these declared in holie Scripture?

Very plainly certes, and in euery place; as notably those wordes of Esay, or rather the precepts of God, doe declare: (a) *Breake, saith he, thy bread to the hungrie; the needie, and wandring,*
bring

bring into thy house: when thou shalt see a naked man, cloathe him; and thy fleshe doe thou not despise. Of which offices, the great profite and commodity is after annexed in the same place: (b) *Then thy iustice shall goe before thy face: and the glory of our Lord shall gather thee.* And Saint Iohn, who wholly laboureth in commending vnto vs brotherly charity and mercie, amongst other thinges teacheth: (c) *Hee that shall haue the substance of this worlde: and shall see his brother haue neede, and shall shut his bowels from him: how doth the Charity of God abide in him?* And not content with this speech, he concludeth in most excellent manner: *My little children, let vs not loue in word, & in tongue, but in deede and truetb. In this we know that we are of the truetb.*

These are the workes of the faithfull, and of those that are truely iust, which in the (d) last iudgement, Christ will acknowledg, and publickly approue: for the which he will allot the promised kingdome, and render a crowne of Iustice vnto the mercifull, whom also himselte calleth iust.

Which workes (e) certes doe afford so much the more of true praile and eternall rewarde; by how much the more sincerely, cherefully, and liberally they are done by a Christian mind. Which then is performed, when there is as little respecte as may be vnto humane vanity & desires, but they are wholly directed vnto the glory of God, and the profite of our neighbour who is benefited. To this end are those speeches of holy Scripture

to be obserued: He (f) that giueth, in simplicitie: he that sheweth mercy, in cheerefulnesse. (g) Turne not away thy face from any poore man. According to thy abilitie be thou merciful, God loueth a (h) cheereful giuer. In euery (i) gifte make thy countenance cheerefull. Pleasant (k) is that man that taketh compassion and profiteeth. Christ certes in S. Luke describeth such (l) a Samaritane, as may be a notable example of exhibiting willingly the highest kinde of courtesie and perfect mercy euen vnto strangers, and (m) the vnderferuing: But, He, that (n) sheweth sparingly, sparingly also shall reape, As witnesse the Apostle. And this shall suffice touching the corporall workes of mercie.

(a) Esa. 58. b (Ibid. c (c) 1. Io. 3. c Iac. 2. c Bas. hom. 7. in diuites auaros. Amb. ser. 81. & apud Gratia. dist. 86. idem lib. 3. offic. cap. & 7. Greg. 3. p. cura past. adm. 22. Greg. Turon. in glor. Conf. cap. 108. (d) Mat. 15. d Luc. 14. c (e) Greg. vbi supra adm. 21. Amb. lib. 1. offic. cap. 30. & l. 2. cap. 21. & 25. Chry. hom. de miser. & duabus Viduis, & hom. 30. in 1. Cor. (f) Rom. 12. b (g) Tob. 4. b (h) 2. Cor. 9. b (i) Eccli. 35. b (k) Ps. 111. a (l) Luc. 10. f (m) Nazian. orat. 19. in funere Patris. Chrys. ho. 21. in ep. ad Rom. & ho. 35. & 37. ad pop. Ant. (n) 2. Cor. 9. b

17. But what doth the scripture testifie of those that are spirituall?

WE, saith he, that are (a) stronger, must sustaine the infirmities of the weake, and not please our selues.

selues. Let euery one of you please his neighbour vnto God, to edification. For Christ did not please himselfe. And againe: Be ye gentle (b) one to another, merciful, pardoning one another, as God in Christ hath pardoned you. Againe: Be ye therefore followers (c) of God, as most deare children: and walke in loue, as Christ also loued vs. Moreouer: Put ye on (d) therefore as the elect of God holy, and beloued, the bowels of mercie, benigneitie, humilitie, modestie, patience, supporting one another. And pardoning (e) one another, if any haue a quarrell against any man: as also our Lorde hath pardoned vs, so you also. And againe: (f) Admonish the vnquiet, comforte the weake minded, beare vp the weake, be patient to all.

These and many other thinges of like tenour, doth Saint Paul euery where inculcate: who to the intent hee mighte saue (g) all, was made all thinges to all men: So that hereupon himselfe testifieth: Who is weake, (h) and I am not weake? Who is scandalized, and I am not burnt? And againe: I haue create (i) sadnes, and continuall sorrow in my harte. For I wished my selfe an Anathema from Christ for my brethren. And in another place: I most gladly (k) will bestow, and will my selfe moreouer bee bestowed for your soules: although louing you more, I am loued lesse.

(a) Rom. 5. a (b) Eph. 4. g (c) Eph. 5. a (d) Col. 3. b (e) Aug. Ench. cap. 73. & 74. hom. 6. 29. cap. 1. & 40. cap. 3. & sequent. ex 50. & serm. 203. de temp. Greg. 4. dial. cap. vlt. (f) 1. Thes. 5. c (g) 1. Cor. 9. d (h) 2. Cor. 11. g (i) Rom. 9. a (k) 2. Cor. 12. c

18. What

18. What is the summe of all the doctrine touching the performance of the workes of mercie.

THe Apostle hath comprised the whole matter as it were in this one worde: Beare ye (a) one anothers burthens: and so you shall fulfill the lawe of Christ, to witte, the lawe of charitie, of which lawe againe he saith: (b) If there be any other commandement, it is comprised in this worde, thou shalt loue thy neighbour as thy selfe. And the Apostle S. Peter: (c) Before all thinges, saith he, having mutuall Charitie continuall among your selves: because charitie couereth the multitude of sinnes. Which precepte or office of shewing mercie and charitie, as it is most agreeable to nature, and reason: so doth it touch euen al kindes of men without exception: in so much that of this we reade it written: (d) God hath giuen euery man a charge of his neighbour. And he hath giuen charge in this maner, as Christ interpreteth: (e) All thinges whatsoever you will that men doe to you, doe you also to them: for this is the Lawe and the Prophetes.

(a) Gal. 6. (b) Rom. 13. Gal. 5. (c) 1. Pet. 4. (d) Eccli. 17. (e) Mat. 7. Luc. 6.

OF THE CARDINAL VERTVES.

1. What meaneth the name and nature of Cardinall vertues?

Certaine vertues be therefore (a) called Cardinall, because they be as it were fountaines and

and hingells of al the rest: and as the dore turneth vpon the hingells, soe the wholle course of honest life consisteth of them, and the wholle frame of good workes doth seeme after a sorte to depend (b) vpon them. And they are accounted foure in (c) number: Prudence, Iustice, Temperance and Fortitude. Whereof it is thus written. She teacheth (d) Sobriety, and Prudence, and Iustice, and Vertue: Than which thinges there is nothing in this life more profitable vnto men. Where, by Sobriety, (e) Temperance, by Vertue, Fortitude; is not obscurely signified. And all of them are so commended vnto vs, that wee may assuredly vnderstande, that by the eternal wisedome (f) which is God, they are properly belowed, and are receiued and exercised with verie great fruit of mans saluation. Which vertues are called also Officiales, that is, appertaining to offices or duties, because that fro them, as (g) Saint Ambrose hath noted, do spring the diuerse kindes of offices; and are deriued all manner of duties appertaining to the ordinarie life of man, according to euery mans vocation.

(a) Vide Ambros. in Luc. 6. & lib. 1. offic. cap. 24. Prosp. de vita contemplatiua. lib. 3. cap. 18. (b) Greg. lib. 2. mor. cap. 36. (c) Amb. lib. 3. de Virg. & lib. 2. offic. cap. 9. (d) Sap. 8. (e) August. lib. 1. retract. cap. 7. (f) Prouerb. 8. Eccli. 24. (g) Lib. 1. offic. cap. 25.

2. How are the Cardinal vertues defined?

Prudence, is a vertue which according to the rule of honestie prescribeth what is to be desired, and what is to bee eschewed by a man. Iustice, is a vertue whereby we giue euery mā his owne. Temperance, is a vertue moderating the pleasures of the flesh, which are fealt in tasting and touching. Fortitude, is a vertue whereby labors, and dangers of death are constantly both vndertaken, and suffered out.

This is the noble chariot of vertues, whereby wee are carried into heauen: These are the foure riuers of (a) Paradise, as (b) S. Augustine calleth them: of whom also this saying of worthe memorie is extant: *That, saith he, is the science and knowledge of (c) humane things, which knoweth the light of Prudence, the decencie of Temperance, the strength of Fortitude, the holinesse of Iustice. For these are they, which fearing no fortune, wee may be bolde to call truely our owne.*

Vide Aug. l. 1. de l. arb. c. 13. & lib. de morib. Eccl. Cathol. cap. 15. Amb. in libris de officijs. Prosp. l. 3. de vita contemplatiua c. 18. & seq. Ber. ex paruis. ser. 35. & in Cant. ser. 22. (a) Gen. 2. (b) Lib. 2. de Gen. contr. Manic. c. 10. Amb. lib. de Paradis. c. 3. (c) L. 1. cont. Acad. cap. 7.

3. Howe

3. Howe is Prudence commended vnto vs in holy Scripture?

Wiselic doeth Ecclesiasticus teach vs in this manner: (a) *My sonne, without aduice doe nothing, and after thy deede thou shalt not repent thee:* And againe: (b) *A wise heart that hath vnderstanding will keepe it selfe from sinne, and in the workes of Iustice it shall haue successe.* Also the (c) fountaine of all Wisedome and Prudence, Christ, that true (d) Salomon teacheth thus: *Be yee (e) wise as Serpents, and simple as Doves:* to the intent that we may vnderstand, that to perfect Prudence, both, are iointly required, to witte, both the simplicitie of the doue, which maketh men meeke and innocent: And the Prudence of the Serpent, which maketh men circumspect and prouident: so that they neither deceiue, nor be of others deceiued. That, shall be brought to passe, if we conforme our selues to the doctrine of S. Paul. See (h) bretheren saith he, *howe you walke warely: not as vnwise, but as wise, redeeming the time because the daies are euill. Therefore become not vnwise, but vnderstanding what is the will of God, to witte, (g) good, acceptable, and perfect.* And heereunto appertaineth that speech of Salomon: *Hee (h) that goeth with wise men, shall be wise; a friend of fooles shall become like vnto them.* And this also: *In the (i) face of a wise man shineth wisedome.* Finally that which the same affirmeth: *The (k) heart of a wise man shall*
V 2 *possesse*

posse knowledge, and the care of wise men seeketh doctrine.

Bas. in constit. Monast. c. 15. & ho. 12. in Principium Prouerbiorum. Bern. ser. 49. in Cant. (a) Eccli. 32. 37. Pro. 12. 13. (b) Eccli. 3. 18. 33. Pro. 14. Job. 28. Dent. 4. 32. vide Pro. 3. 8. Sap. 6. 7. (c) Eccli. 1. (d) Mat. 12. Luc. 11. (e) Mat. 10. & ib. Theophil. & Hieron. Aug. 9. 8. ex Matth. Greg. lib. 1. mor. c. 2. & ho. 30. in Euang. Prosp. lib. 3. de vit. contempl. c. 29. & 30. (f) Ephes. 5. Col. 4. 1. Pet. 4. Pro. 4. Eccles. 2. (g) Ro. 12. 1. Thef. 4. (h) Pro. 13. Eccli. 6. (i) Pro. 17. Eccles. 8. (k) Pro. 18.

4. Of Iustice, What doth the holy Scripture deliuer vnto vs?

Iustice aduanceth (a) the Nation: by (b) Iustice the Throne is established. Better is a little with Iustice, than manie frutes with iniquitie. And the office of this Iustice doth the Apostle explicate vnto vs in these wordes: (c) Render to all men their due: To whom tribute, tribute: To whom custome, custome: To whom feare, feare: To whom honour, honour: Herunto belongeth those partes of a iust and happy man, thus sette downe (d) in the Psalme: He that hath not done deceite in his tongue, nor hath caused euill to his neighbour, and hath not admitted a reproch against his neighbours: he that sweareth to his neighbour, and doth not deceiue: He that hath not giuen his money to (e) vsurie, and hath not taken rewardes against the innocent. By which we may easely see that the name of Iustice is heere take after a more

Iustice

strictemaner, then where we discoursed of Christian Iustice in generall.

(a) Pro. 14. 15. 21. Eccli. 4. (b) Pro. 16. 25. Aug. 1. 4. ciu. c. 4. & l. 19. cap. 21. Greg. l. 7. ep. 120. ad reg. Francia. (c) Ro. 13. Mat. 22. 17. Luc. 2. 3. 1. Tim. 5. Bern. ser. 3. de adu. Aug. ser. 19. de verb. Do. & l. 22. cont. Faust. cap. 74. & 75. Theoph. in c. 13. ad Ro. (d) Psal. 14. Mat. 5. Chry. ho. 15. in Mat. Amb. l. 1. offic. c. 28. & 29. & ser. 16. in Ps. 118. & in l. de Parad. c. 3. Aug. l. 4. doct. c. 18. See the 7. & 8. Command. (e) Exo. 22. Leuit. 25. Deut. 23. Ezech. 18. 22. Luc. 6. c. Leo. ser. 6. de ieiun. 10. mensis. Ber. ep. 322. ad Spirenses. Amb. de Tob. cap. 14. & 15. Hieron. in 18. c. Ezech. Conc. Later. sub Alex. 3. part. 1. cap. 25.

5. How doth the scripture teach Temperance?

For the eschewing of intemperance, this doth the scripture enioine vs, that we make not the prouision (a) of the flesh in concupiscences, nor that by (b) gluttonie our hartes be at any time ouercharged with surfeiting and dronkenesse. But it exhorteth to the exercise of temperance, where it willeth vs (c) to be sober and to watch, that is to say, by holy watchinges and praiers, to be ready, that we giue not (d) place to the Deuill. For which cause Ecclesiasticus alio giueth this admonition: (e) Vse like a thrifte man, the thinges that are sette before thee, that when thou eatest much thou bee not had in contempt. Neither doth he forget to condemne dronkenes; For much (f) wine being

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being dronke, maketh prouoking, and anger and many ruines. Yea alio as the same saith: Wine and (g) Women, make Wisemen to become Apostates. Therefore of drincking wine temperately, he addeth this also: The exaltation (h) of the soule and of the harte, is wine moderately druncke: health to the soule and the body is sober drinking. And therefore we reade it written also in an other place: (i) Blessed is the lande whose Princes doe eate in due time, to refreshing, and not vnto lechery. (k) And he that is abstinent, shall encrease life. But this vertue of Temperance extendeth it selfe further (l) than to the moderate taking of meate and drinke. (m) S. Iohn Baptiste (if euer any other) exhibited himselfe vnto vs a most perfect and absolute example of Temperance, Abstinence, yea and of all manner of Continencie, when as he cut off from himselfe, all manner of excesse in diet and apparell, and contenting himselfe with a marueilous kind of frugalitie, passed ouer his life in the wildernes.

(a) Ro. 13. 1. Pet. 2. Gal. 5. 1. Cor. 9. (b) Luc. 2. See before of Gluttony and Fasting. (c) 1. Pet. 5. 1. Theff. 5. 1. Tim. 3. 2. Tim. 4. Tit. 1. c. 2. Letit. 10. (d) Eph. 4. (e) Eccli. 31. (f) Ibid. (g) Eccli. 19. (h) Eccli. 31. (i) Eccles. 10. (k) Eccli. 37. (l) Vide Prosp l. 3. de vita contemplatiua cap. 19. Amb. l. 1. de Iacob. cap. 2. Hier. in cap. 44. Ezech. (m) Mat. 3. 11. Mar. 1. Luc. 1. 7. Bern. in ser. de natiuit. Io. Baptist. Greg. ho. 6. in Euang.

6. What

6. What admonisheth the scripture touching Fortitude?

TO the vse and practise hereof, it exhorteth vs sufficiently when it forbiddeth a peruerse (a) feare; and commendeth vnto vs confidence, cherefulness, constancie, and magnanimitie of a Christian minde: (b) The wicked man flieth when no man pursueth him, saith Salomon: But the iust man as a confident Lion, shall be without feare. And S. Peter giueth this admonition touching the enemies of Faith, and Pietie: (c) The feare of them, feare ye not, and be not troubled. Who (d) is he that can hurt you, if you bee emulatours of good? But if you suffer ought for iustice, blessed (e) are ye. And S. Paul being himselfe an inuincible (f) souldier of Christ doth ofte encourage others to true and Christian fortitude: My beloued (g) brethren saith he, be stable and vnmoueable, abounding in the work of our Lord alwaies, knowing that your labour is not vaine in our Lorde. And againe: Brethren be (h) strengthened in our Lord and in the might of his power. Put you on the armour of God, that you may stand against the deceiptes of the Deuill, and resist in the euill day, and stand in all thinges persfite.

Of a man that hath Fortitude, these are the proper speeches. I haue (i) trusted in God, I wil not feare what fleshe can doe vnto me. Our (k) Lorde is the protectour of my life, of whom shall I tremble? If whole armies stand against me, my heart shall not

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be afraide. If I (l) shall walke in the midst of the shadowe of death, I will not feare euils, because thou art with me. Who (m) shall separate vs from the charity of Christ? (n) I can all things in him that strengtheneth me. This is that which the most couragious King Dauid (o), as it were foudinge the allarume to all the sonnes of God, his fellowe souldiers, doth say: Doe (p) manfully and let your hart bee comforted, all you that trust in our Lorde. In God (q) we will doe vertue, and he will bring to nothing those that trouble vs. But that certes is a life worthie of a Christian man, wherein we do liue wisely, iustly, temperately, and with fortitude. Hence is it that golden (r) mediocritie, that we do nothing too much nor too little. This is that which the Scripture meaneth, when it saith: Doe thou (s) not decline either on the right hand, or on the lefte.

(a) Mat. 10. 8. Luc. 12. Esa. 8. 35. 41. 43. 44. 51. Hier. 10. Eccle. 7. 34. Pro. 3. Psal. 3. 22. 26. 55. 117. Esa. 12. Heb. 12. (b) Pro. 28. Iob. 15. 6. Pro. 29. Eccle. 22. Psal. 13. 10. 12. Apoc. 21. 2. Cor. 1. Mar. 11. Gal. 3. Pro. 15. 27. Eccle. 27. (c) 1. Pet. 3. (d) Ibid. & 2. 4. (e) Mat. 5. Luc. 6. (f) 1. Cor. 4. 2. Cor. 4. 6. 11. 12. Act. 20. 21. 2. Tim. 4. Ro. 8. (g) 1. Cor. 15. 16. 9. Ro. 11. Gal. 6. 2. Theß. 3. Tob. 2. Eccle. 10. Eccle. 4. 5. 11. 2. Par. 15. Iac. 5. Heb. 10. Mat. 10. 24. Bern. ep. 129 ad Ianuenses. (h) Ephes. 6. Esa. 40. Pro. 14. 2. Paral. 16. Iac. 4. 1. Pet. 5. Vide Prosp. l. 3. de vita contempl. c. 20. Amb. l. 1. offic. c. 35. & seq. (i) Ps. 55. (k) Ps. 22. (m) Ro. 8. (n) Phil. 4. (o) 1. Reg. 17. 2. Reg. 14. 16. 17. 23. Psal. 17. (p) Psal. 30. (q) Ps. 107. Heb. 11. Dan. 3. 1. Mach.

2. 2. Mac. 7. Act. 4. Apo. 2. 3. (r) Bernard. lib. 2. de consid. cap. 10. (s) Prou. 4.

OF THE GIFTES AND fruites of the holy Ghost.

1. How many giftes of the holy Ghost be there?

They are found in Esaie the Prophet, (a) and the Fathers of the Church, to be seauen. The Spirite of wisedome, of Vnderstanding, of Councell, of Fortitude, of Science, of Pietie, and finally the spirite of the feare of our Lord.

Which giftes certes, of spirites, are found to be after a more perfite (b) manner in Christ Iesus our Lorde, than in any other. For he is full of grace (c) and truth. In him doth inhabite all the fulnes of the Diuinity (d) corporally. Of this (e) fulnes we all haue receiued: who hath also giuen (f) vnto vs of his holie spirite. And if (g) any man haue not the spirite of Christ, he is not his; if we beleeue the Apostle.

(a) Esa. 11. & ibid. Hieron. Amb. lib. 1. de spiritu sancto. cap. 20. Aug. serm. 209. de temp. cap. 4. & 17. de sanct. c. 2. Item l. 1. de ser. Do. in monte. cap. 3. & 4. & l. 2. de doctrina Christi. cap. 7. Greg. hom. 19. in Ezech. & lib. 1. moral. cap. 28. & lib. 35. cap. 7. Bern. in serm. de donis Spir. Sanct. (b) Orig. ho. 3. in Esa. & ho. 6. in Num. (c) Iob. 1. (d) Col. 2. (e) Io. 1. (f) 1. Io. 4. (g) Rom. 8.

2. *How many are the fruites of the holy Ghost?*

They are of the same Apostle S. Paul (a) numbred Twelue.

The first is (b) Charity, the most excellent kinde of fruit, and the roote also of all good thinges: *Without the which (c) all other good thinges cannot profite, & which cannot be had without all other good thinges, whereby a man is made good: as saith (d) S. Augustine.*

An other fruit is (e) Ioy: excellling in this, that a spirituall man doth serue God cheerefully and with alacritie.

The third is Peace: (f) which serueth to this ende, that in the stormes of this worlde the tranquillitie of the minde be kepte.

The fourth is (g) Patience: which consisteth in suffering aduersitie.

The fifth is Longanimity: (h) which doth declare the greatnes of the minde in expectinge good thinges to come.

The sixth is Goodnes: which (i) hurteth no man and wisheth well to all.

The seauenth is Benignity: (k) inuiring to familiaritie, sweet in speech, temperate in manners.

The eighte is Mildnes: (l) which doth qualifie and mitigate all the motions of anger.

The ninthe is Faith, or Fidelity (m) towards our neighbour, that we be faithful and obseruers of all couenantes and promises.

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The tenth is Modesty: (n) which excludeth all suspition of haughtines and arrogancie.

The Eleuenth is Contineny: (o) whereby we doe not only abstaine from meate, but from all manner of wickednes.

The twelue is Chastity: (p) which keepeth a chaste minde in a chaste bodie.

(a) Gal. 5. vide ib. Hier. Theoph. &c. (b) Col. 3. 1. Iohn. 4. Aug. tra. 87. in Euang. 10. Hier. inc. 5. ad Gal. (c) 1. Cor. 13. Aug. in ep. 10. tra. 5. (d) in Euang. 10. tra. 87. (e) Phil. 4. (f) Luc. 2. Phil. 4. Psal. 118. (g) Luc. 21. Iac. 1. (h) Aba. 2. 2. Cor. 6. Mat. 10. (i) Eph. 5. (k) Col. 3. (l) Mat. 5. 11. Pro. 31. (m) 1. Tim. 3. Pro. 12. (n) Phil. 4. (o) Eccli. 37. Tob. 1. 1. Theff. 5. (p) Sap. 4. 1. Cor. 7.

3. *How may we rightly vse the doctrine concerning the gistes and fruites of the holy Ghost?*

BY this means surely, if with gratefull mindes vnto vs, and feele the effectuall vertue and vse of them in our selues: and shew forth and preserue the same. They proceede, certes, from the fountaine of all grace, that Father (a) of lightes, who in the same comendeth vnto vs his infinit goodnes and charitie; whilest through Christ, he doth so (b) abundantly powre his spirit vpon vs: For (c) the charitie of God, as witnesseth the Apostle, is powred forth in our hartes, by the holy Ghost which is giuen vs, to witte, according to this seauenfolde

uēfolde grace: Christ so deseruing in our behalfe. He that (d) beleueth, saith he, as the scripture saith, out of his bellie shal flowe riuers of liuing Water. And this hee saide of the Spirit that they should receiue which beleued in him, as the Euangelist himselfe expoundeth. Otherwise without Christ, as S. Hierome (e) hath saide, neither can a man be wise, nor intelligent, nor a counselour, nor couragious, nor learned, nor godly, nor full of the feare of God.

And the vertue & vse of these spiritual goods, doe tende to this ende, that the vertues Theologicall, and Cardinal, which we haue spoken of, maye readilie performe their force and proper operation in vs. Also they bring to passe, that men doe verie willinglie, and with sweetnesse, followe euery where the (f) holy Ghost as guid, & by him beeing moued and strenghtned, doe without fainting runne forewarde in the way (g) of the Commaundements of God, and are made truely Spirituall, and the children of God. (b) *Whosoever are lead by the Spirite of God, they are the Sonnes of God, as witnesseth the Apottle.*

Of these giftes it were too long, to discourse in particular, but from thence doe proceed the most sweet fruites of the holy Ghost, which do commend and set vs forth, as fruitfull (i) trees, in the fielde of the Church, according to that saying: *Euery (k) good tree yeldeth good fruites: and the euill tree yeeldeth euill fruites, therefore by their fruites you shall knowe them.* Which fruites also doe bring this commoditie, that a Christian

stian man be furnished and confirmed, as it were, with a certaine spirituall armour, against the words of the flesh. For the rule of the Apottle neuer faileth: *Walke in the (l) spirit, and the workes of the fleshe you shall not accomplishe:* And in an other place it is written: *If by the (m) spirit, you mortifie the deedes of the fleshe, you shall liue.*

(a) Iacob. 1. (b) Tit. 3. (c) Rom. 5. (d) Io. 7. (e) In cap. Esa. 11. (f) Psalm. 142. 50. Sap. 1. (g) Psalm. 118. (h) Rom. 8. (i) Psalm. 51. (k) Mat. 7. Hier. in cap. 5. ad Gal. (l) Gal. 5. (m) Rom. 8.

4. Which are the workes of the fleshe?

THose, whereof the Apottle thus discourseth: (a) *The workes of the fleshe be manifest, which are, Fornication, Vncleannesse, Impudicity, Lecherie, seruing of Idols, Witchcraftes, Enmities, Contentions, Emulations, Angers, Bravells, Dissensions, Sectes, Enuies, Murders, Ebrieties, Comestations, and such like.* Which I foretell you, as I haue foretolde you, that they which doe such thinges, shall not obtaine the kingdome of Heauen. And afterwarde he addeth in the same place: *And they (b) that be Christes, haue crucified their fleshe, with the vices and concupiscences.* Then in an other place: *They (c) that are in fleshe, (to witt they that walke accordinge to the desires of the fleshe) cannot please God.* Therefore the same Apottle giueth this admonition; *Be not (d) deceived, God is not mocked.*

For

OF THE EIGHT

For what thinges a man shall sow, those also shall hee reape. For hee that soweth in his fleshe, of the fleshe also shall reape corruption, but he that soweth in the Spirite, of the Spirite shall reape life euertlasting.

(a) Gal. 5. vide Aug. lib. 14. de ciuit. Dei. cap. 2. & 3. (b) Ibid. (c) Rom. 8. Aug. de ver. Apost. serm. 6. cap. 9. & 11. (d) Gal. 6.

OF THE EIGHT BEATITVDES.

1. Which are the Beatitudes of the Law of the Gospell?

THose certes, which Saint Ambrose calleth (a) our Lords Beatitudes and Benedictions, which in (b) S. Mathewes Gospell are in this manner recounted eight in number.

- 1 Blessed are the (c) poore in spirit: For theirs is the kingdome of Heauen.
- 2 Blessed are the (d) meeke: for they shal possesse the Lande.
- 3 Blessed are they that (e) mourne: for they shall be comforted.
- 4 Blessed are they that (f) hunger and thirst after Iustice, for they shall haue their fill.
- 5 Blessed are the (g) mercifull: for they shall obtaine mercie.
- 6 Blessed are the (h) cleane of heart: for they shall see God.
- 7 Blessed are the (i) peace-makers: for they shall be called the children of God.

8 Bles-

BEATITVDES.

8 Blessed are they that (k) suffer persecution for Iustice: for theirs is the kingdome of Heauen.

Vide Aug. lib. 1. de serm. Dom. in monte cap. 2. & sequent. Chromat. Episco. in declamatione de octo Beatitudinibus. Greg. Nys. de Beatitudinibus. Leo. hom. in omnium Sanctorum. Item Bern. serm. 1. de festo omnium Sanctorum, & ser. 4. de Aduentu Dom. (a) Amb. in 6. cap. Luc. (b) Mat. 5. & ibidem. Hilarius, Chrysostomus, Hieronimus, Chromatius. Theoph. Euthim. Anselm. & c. (c) Luc. 9. Esa. 66. Iac. 2. Mat. 18. (d) Psal. 36. Mat. 11. Psal. 26. (e) Luc. 6. 16. 1. Reg. 15. 10. 16. Esa. 61. Mat. 26. (f) Sap. 1. Psal. 15. 61. Esa. 65. (g) Psal. 40. Pro. 11. Eccli. 29. Luc. 6. (h) Psal. 23. Psal. 50. (i) Psal. 36. Ioan. 14. (k) Luc. 6. 1. Pet. 3. 2. Tim. 3. Act. 14. Aug. de ser. Dom. in monte, l. 1. cap. 5.

11. Why is this doctrine of the Beatitudes to be obserued?

BEcause it is the chiefest and greatest part of the Law of the Gospell which Christ our (a) law-maker deliuered vpon the Hill with his owne most sacred mouth, that euery man might consider what is contained and required in Christian Iustice besides Faith: then also that they might vnderstande, howe vnto iust persons a crowne of Iustice, as Saint Paul (b) calleth it, or a full, & (c) eternall reward doth not come without (d) labour. For heere vpon doth S. Iames also affirme. Blessed is (e) the man that suffereth temptation: For when he hath beene proued, hee shall receiue the

the crowne of life.

(a) Esa. 53. Iac. 4. Mat. 5. (b) 2. Tim. 4. (c) 2. Io. ep. Luc. 6. (d) 1. Cor. 3. Mat. 11. Luc. 16. (e) Iac. 1. Amb. in 6. cap. Luc.

3. And what is principally to be noted about the doctrine of the Beatitudes?

First of all certes ought to be obserued, that there be certaine distincte degrees amongst them, as appeareth both by their number, and order. Then, in euery degree there are iointly proposed two things: whereof the one is the very acte of vertue, or the merit and the Beatitude (as they call it) of this life: the other is the reward of life euerlasting, aunswerable to his proper and peculiar merit, which wee may call the Beatitude of our countrey. And as the first part offereth labour and difficulty to the beleeuers: so the latter, which in each degree is presently adioined, by the greatnesse of the proposed reward, doth afford consolation, and easeth the laboures, sweetnes, and agonies which euery man must sustain in Christian warfare. For no man (a) shall be crowned vnlesse hee strue lawfully. Euery one (b) shall receiue his owne reward, according to his owne labour. What things (c) a man shall sowe, those also shall hee reap, as constantly affirmeth the doctor of the Gentiles. And therefore our Lord before he come to sitte in (d) dreadfull iudgement ouer the world, stirreth vs to the expectation of his comminge with

with these wordes: Beholde I (e) come quickly, saith he, and my rewarde is with me, to render to euery man according to his workes. He that (f) shall ouercome, I will giue vnto him to sitte with me in my throne: which finally is the most high, eternall, and absolute beatitude and happines.

But most (g) vaine is the iudgement of the worlde, touching beatitude and happines: by which in the meane season, many are deceiued and brought to destruction. For commonly and for the most parte are accounted happie, the rich and the mightie, those that excell in glory and authoritie, those which abound with the goodnes of fortune, those which giue themselues wholly to pleasure. But Christ laieth a double woe (h) vpon those men. And boldly thus (i) doth Esaie crie out: My people, they that call thee happy, they deceiue thee, and bring to nought the way of thy footesteppes. (k) Blessed is the people to whom our Lord is God: to wit: that in liuing well and happily, he may alwaies praise and magnifie his auctour and creatour.

Amb. in 6. cap. Luc. (a). 2. Tim. 2. (b) 1. Cor. 3. (c) Gal. 6. (d) Heb. 10. Act. 17. (e) Apoc. 22. (f) Apoc. 3. Mat. 19. Luc. 22. (g) Eccles. 2. 5. 11. Ps. 143. Sap. 2. (h) Luc. 6. Esa. 5. 65. Amos. 6. (i) Esa. 3. (k) Ps. 143. 32. & ibid. Aug. conc. 2. & in Ps. 118. concione. 1.

OF THE EVANGELICALL
Councells.

1. Which are called the Evangelicall Councells?

THose (a) surely, which though they be not absolutely necessarie for the getting of salvation: yet to the intent that wee may haue a more ready and easie way to procure the same, they are propoied and counsailed by our Sauour Christ.

For which cause, the difference that the Scripture hath sette downe betweene Preceptes (b) & Councells, is very diligently to be noted, that we may vnderstand, that the first are prescribed, as necessarie to be obserued: but the other are counsailed and voluntarilie (c) vndertaken, as furtherances of the perfitte obseruation of the commandements. Hereupon the Apostle, when hee woulde giue instruction about the leading of a single life, pronounceth this sentence: *As concerning (d) Virgins, a commandement of our Lorde I haue not: but counsell I giue, as hauing obtained mercie of our Lorde to be faithfull.* And to this end is that which S. Augustine hath plainelie saide: *A Counsell is (e) one thinge, a Commandement is another. Counsell is giuen to conserue Virginitie, to abstaine from wine and flesh, to sell al that we haue, and to giue it to the poore: but there is commandement giuen, to keepe lustice, to turne from euill, and to doe good.* And

And againe: *He that shall willingly heare, and fulfill a (f) counsell, shal haue the greater glorie: He that shall not fulfill a commandement, vnlesse he be holpen by penance, he cannot possiblie auoid punishment.* Vnto S. Augustine consenteth S. Ambrose, when as he writeth thus: *That is not commāded (g) which is about the lawe, but is rather persuaded by a counsell being giuen: and that which is the safer, is shewed vnto vs. Also: Counsell inuitheth them that are willing: the Commandement, bindeth euen them that are vnwilling.* And of the same mind was S. Hierome, as these his words do declare: (h) *Where counsell is giuen, there is the free choise of the offerer. Where a commandement is giuen, there is necessitie of a seruant. But that deserueth a greater rewarde,* saith he, *which is (i) not constrained, and yet is offered.*

(a) Aug. serm. 65. de temp. & in ench. c. 121. Item l. 1. de adult. coniug. cap. 14. & l. de sanct. Virg. cap. 14. Item l. 2. q. Euang. cap. 19. & Paulin. ad Seuerum. ep. 4. (b) 1. Cor. 7. Mat. 19. 16. Luc. 10. (c) 1. Cor. 9. Mar. 26. Mar. 14. 3. Reg. 8. Gen. 8. Num. 6. (d) 1. Cor. 7. Cyp. in ser. de nat. Chri. (e) Serm. 61. de temp. (f) Ibidem. (g) Amb. ep. 21. ad Eccles. Vercellenf. vide eund. in lib. de viduis. (h) Lib. 1. aduers. Iouin. cap. 7. (i) Ep. 22. ad Eustoch. de Virg. cust. cap. 8.

2. How many Evangelical Councells are there?

TO Recounte them all in this place, it is not needfull: but there are three principall, of

embracing and professing Pouertie, Chastitie, and Obedience; as the Fathers haue gathered out of holy scripture. Pouertie (a) appertaineth to those that once doe forsake all worldly things, that after the example of S. Peter and the Apostles, they may perfectly followe Christ. Chastity (b) belongeth to those that haue cutte themselves for the Kingdome of heauen. And as Ter-
tulan hath (c) saide, doe shewe themselves voluntarie Eunuches. And they do performe obedience, who, to the intent they may fully deny themselves; (d) are not only vtterly auerted from all cupidities, but also from their own will as the scripture (e) admonisheth: whilest they doe wholly submitte themselves vnto his will, whom in the steede of Christ they haue chosen to be their superiour.

Such kinde of Counsells, Christ the absolute example of Euangelical perfection, hath not only taught in word, as we will presently shew, but hath also confirmed the same vnto vs, by the example of his most holy life: who, when he was riche, (f) for our sakes became poore, not hauing where (g) to lay his heade: who (h) borne of a Virgin, perseuereth a Virgin, and the (i) spouse of all most holy Virgins: who finally was so diligent in exhibiting obedience, that being subiect to his (k) mother a Virgin, yea and that which is more vnto a Carpenter, and being obedient euen to (l) the death of the Crosse: he witnesseth of him selfe: I descended (m) from heauen not to
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doe mine owne Will, but the Will of him that sent me.

(a) Mat. 19. Act. 4. Vide etiā S. Marci, Cypriani, Anthonij, Hilarionis, Chrysost. Paulini, Augustini, Gregorij, Iosaphat, cap. 35. Damascen. &c. (b) Mat. 19. Euseb. l. 2. hist. c. 6. & Niceph. l. 2. cap. 16. ex Philone de vita contemplatiua. (c) Lib. 1. ad uxorem c. 6. (d) Mat. 16. Luc. 9. (e) Eccl. 18. Gal. 5. Bas. in regulis breuioribus quaestione 96. (f) 2. Cor. 8. (g) Mat. 8. (h) Esa. 7. (i) Hier. ep. 22. ad Eustoch. c. 1. & 6. Amb. li. 1. de Virg. & ser. 90. (k) Luc. 2. Mat. 17. (l) Phil. 2. Mat. 26. Rom. 5. (m) Io. 6. 4. 5.

3. In what place is Euangelicall pouertie taught by Christ?

IN S. Mathewes (a) Gospell, it is declared in that place which followeth the rehearsal of the diuine preceptes: Of which preceptes it is saide to euery one with out exception: *If thou wilt enter into life keepe the commandementes*. And then after is the counsell proposed of vndertaking (b) voluntarie pouertie, with a particuler forme of words annexed, which might leaue it to the free will of him which chooseth the same. For our Lorde saith: *IF THOU WILTE (c) be perfecte, goe sell the thinges that thou hast and giue to the poore & thou shalt haue treasure in heauen, and come follow me*. Where our Lord doth not only giue this counsaile, but addeth also as it were a spurre, and to the intent that men might be more willing to embrace this counsaile, he proposeth the greatnes of rewarde wherby he may allure and

comforte them: promising that so it shall come to passe, that he which by leauinge all for Christes sake is poore, shall haue a treasure in heauen, shall receiue a hundred folde, (d) and possesse life euerlasting, which otherwise is very (e) harde for rich men to come vnto.

Such (f) practisers & professors of (g) pouer- tie, were the Apostles, in whose name S. Peter said bodily vnto Christ: *Behold (b) We haue lesse all thinges, and haue followed thee.*

Of this number also, were the Christians of the Primitiue Church, who as (i) S. Luke testi- fieth, did sel their possessions and applied the mo- ney that came thereby, to the common vie: so that no man called any thing his owne, becaule nothing was priuate, but all thinges remained common amongst them.

But this pouertie requireth that it be a volun- tarie and full resignation of riches, whereof, no (k) proprietie may be retained.

And heere taketh place that famous (l) sen- tence approoued by the auncient Fathers: *It is good by portions to giue a mans substance to the poore: but it is better to giue all at once with an intent to followe our Lorde, and beeing free from care, to bee poore with Christ.*

(a) Mat. 19. (b) Hier. ep. 1. ad Heliod. c. 6. item in cap. 19. Mat. & ad Demetriad. de seruand. virg. epist. 8. c. 7. quest. 1. ad Hedib. epist. 150. & ad Pammachium, super obitu Paulinae. ep. 26. c. 3. & 4. Bas. quest. 9. in regulis fusius disputatis. Damasc. in hist. Barlaam & Iosa-

Iosaphat. cap. 15. Chrysost. in illud Pauli, Salutate Prisc. & Aquilam. (c) Ibidem. Luc. 18. Mat. 10. & ibid. Beda. & Theophylact. (d) Mat. 19. & ibidem. Hieron. Euthymius, & Anselm. item Theophylact. & Beda in Mar. & Luc. Cassian. collat. 24. c. 26. Greg. hom. 18. in Ezech. Bern. in declamat. de deferendis facult. Da- mian. in ser. de S. Bened. (e) Mat. 19. (f) Luc. 6. & ibid. Amb. Leo. in ser. de omnibus Sanctis. Chromat. in ca. 5. Mat. Bern. ser. 1. in festo omnium Sanctorum. Tert. lib. 4. cont. Marcionem. cap. 14. (g) August. lib. 17. de ciu. Dei c. 4. (h) Mat. 19. (i) Act. 4. 2. Hier. ep. 8. ad Deme. c. 7. & in catal. viror. illust. de Marco August. in ep. 89. ad Hilar. Possidon. in vita Aug. cap. 5. Cassian. l. 7. c. 14. 17. & collat. 3. c. 6. (k) Act. 5. Hier. epist. 8. ad Demetr. cap. 7. Bas. ser. 1. de instit. Monach. & in constit. Monach. cap. 19. & 35. Item quest. 85. in regulis breuiorib. Aug. ep. 109. & serm. 49. ex diuers. c. 1. & seq. Item lib. de morib. Eccles. Ca- tholi. cap. 31. Hier. ep. 22. ad Eustoch. cap. 14. Greg. 4. dial. cap. 55. & lib. 10. epist. 22. (l) Genna. de Eccles. Dogmat. cap. 71. Amb. 1. offic. cap. 30. & Hieron. ad- uers. Vigilantium cap. 5. & 6. Prosper. lib. 2. de vita contemplatiua. cap. 9. Aug. lib. 1. de bono coniug. cap. 8.

4. Where is the Councell of Chastitie commended?

BOth in the Gospelles, and in the Apostles writings. For Christ commendeth those (a) kindes of Eunuches, that haue gelded themsel- ues for the kingdome of heauen. And least we

should thinke that this is rather a Commaundement, than a Counsell; he addeth presently; *He that can take it, let him take it.* In which speech our Lord doth as it were exhorre (as wel doth S. Hierome (b) interprete) and smite his souldiers to the rewarde of Chastity; as if he saide: *He that can fight let him fight: let him conquerre and triumph.* This can he do, vnto whom it is (c) giuen: and it is giuen to all (as witnesseth the same (d) holy father) that will aske: that will labour for to receiue. For as euery one that asketh, it shall be (g) giuen, and he that seeketh, shall finde, and to him that knocketh, it shall be opened. Thus saith S. Hierome.

And to this Chastity, holy (f) Scripture assigneth certes a reward: but to the Chastitie of Virgins, it promisseth a particular and singular rewarde. For they that (g) haue not beene defiled with weemen; but haue remained Virgins, doe stande without spotte before the throne of God, and doe singe a newe song before God and the Lambe, and doe followe the Lambe whithersoever he shall go.

And the Apostle hath saide expressly: *It is (b) good for a man not to touche a woman.* And againe, as concerning (i) Virgins: A Commaundement of our Lord I haue not, but Counsel I giue, as hauing obtained mercie of our Lorde to be faithfull. I thinke therefore that this is good for the present necessity, because it is good for a man so to doe. And againe writing of the widdowe: *Let her (k) marry* (saith he) *to whom shee will: only in our Lorde: but more blessed*

blessed shall she be, if she so remaine according to my counsell. And I thinke that I also haue the spirite of God.

Vnto the Apostle very finely accordeth Saint Ambrose, (l) when he writeth in these wordes: *Iustly certes is the good Wife commended, but more rightly is the deuout Virgin preferred, the Apostle saying: He that ioineth (m) his virgin in marriage, doth better: for the one thinketh of the thinges that be of the worlde: the one, is bound with the bandes of Wedlocke; the other is free from bandes: the one, is vnder the Lawe; the other, vnder grace. Good is Marriage, by meanes whereof there hath bin found posterity of humane succession: but better is Virginitie, whereby hath beene atchiued the inheritance of the heauenly kingdome, and the succession of heauenly merites hath beene founde. By a Woman came care, by a Virgin was procured saluation.* Hitherto S. Ambrose.

Nowe this Chastitie requireth, that a man doe with deliberation (n) and firme purpose, endeavour to liue vncorrupted and to lead a perpetuall single life, voide of all filthe of the flethe, or vnerous voluptuousnesse: that he may be holie both in (o) bodie and spirite for Christes sake. And in regarde hereof the Apostle hath saide: *Hee that (p) hath determind in his hart, being settled, not hauing necessity, but hauing power of his owne will, and hath iudged this in his heart, to keepe his Virgin: doth well.*

(a) Mat. 19. Esa. 56. & ibidem. Hier. item lib. 1.

adu.

adu. Iouin. cap. 7. Bas. de Virginit. Eprphan. haref. 58. cont. Valestos. Aug. de Sancta Virginit. cap. 24. & 25. (b) Hier. in cap. 19. Mat. & l. 1. adu. Iouiu. cap. 7. Cyp. in tract. de disciplin. & habitu Virginitum. (c) Sap. 8. (d) Ibid. & Orig. tract. 7. in Mat. Aug. lib. 6. Conf. cap. 11. Chrys. hom. 63. in Mat. Nazian. in orat. 31. (e) Mat. 7. Luc. 11. Trid. sess. 24. can. 9. (f) Sap. 3. 4. Eccli. 26. Mat. 13. 22. Mar. 12. Luc. 20. (g) Apoc. 14. Esa. 56. Psal. 44. Cyr. catech. 4. 12. & 15. illum. Martial. in ep. ad Tolosan. cap. 8. 9. & 10. Cyp. in tract. de disciplin. & habitu Virginitum. Hier. in epist. ad Philem. Aug. in lib. de sancta Virginitate. 14. 27. & sequent. Greg. in 3. parte cura pastor. admonit. 29. (h) 1. Cor. 7. (i) Ibidem, vide Hier. lib. 1. adu. Iouin. cap. 4. & seq. Amb. in 1. Cor. 7. & ibid. Theod. Item eund. in ep. diuin. decret. cap. de Virginit. Chrys. in lib. de Virginit. cap. 9. & seq. (k) Ibid. Iudith. 8. 15. Luc. 2. (l) Ambr. in epist. 83. ad Syricum Papam & 82. ad Vercellenses. (m) 1. Cor. 7. Legatur idem Amb. de viduis. & in 3. libris de Virginitibus. Item in exhort. ad virgines & in institutione virginis cap. 6. 15. 17. & Damas. l. 4. orthod. fid. cap. 25. Praterea Athanasius. Basilius. Nazianzen. Aug. de virginitate. Item Fulgent. ep. 3. ad Probam. cap. 9. & 10. Hier. ep. 22. ad Eustoch. cap. 8. & lib. 1. cont. Iouin. cap. 1. item apol. pro libris contr. Iouin. cap. 1. Ignat. ad Philadelph. Cyp. de bono pudicitia. Isidor. lib. 2. de summo bono cap. 40. (n) Bas. in Prefat. in Ascetica & in constitutionibus Monasticis cap. 1. Cassian. collat. 12. cap. 4. & 7. (o) 1. Cor. 7. (p) 1. Cor. 7. Bas. hom. in Psalm. 44.

5. How

5. How is the Euangelicall Counsell concerning obedience, proposed vnto vs?

Chrisť our Lord, first by the example of his most holy life, as we saide before: then by his worde, hath proposed and commended vnto vs, the exacte and perfect manner of this obedience. For he came not to doe (a) his owne wil but the will of his Father, and of those vnto whom we reade (b) that he was subiecte: he came to (c) serue, and not to be serued, in so much that he humbled himselfe being made obedient euen to death, (d) euen the death of the Crosse.

Then by word also mouing vs to his imitation, he saide: (e) *If any man will come after me, let him denie himselfe, and take vp his Crosse, and follow me.* Which wordes may be certes, very well vnderstood, as spoken generally to all: but yet after a more peculiar and perfect manner, they do belong vnto those; who, so far as frailty can reach, doe so conforme themselves vnto Christ, that they will not in any one thing be gouerned by themselves: and doe endeouour to liue rather at an other mans direction, then at their owne, whilst they do follow of their owne accord the will and commandement of an other, whom they haue made their gouernour in Christs roome.

The superiour of such persons, as teacheth S. Basil, (f) *doth beare the person of Christ, and being made as it were an intercessour betwene God and men,*

men, doth sacrifice vnto God, the saluation of them that obey. And therefore as sheepe doe obey their shepherd, going the same way that the shepherd leadeth them: so is it meete that such practisers of piety, doe obey their superiours: not curiously searching the things that are commanded, so that they be free from sinne: But with all alacritie and diligence, fulfilling those things that are prescribed. And of this Superiour, after S. Basil, S. Bernard (g) also affirmeth: him whom we haue in Gods rome; we ought to heare as God himselfe, in those things, which are not manifestly against God.

And such (b) faithfull and excellent followers of Christ, as haue busily attended to the obseruation of the said counsells, the Church hath alwaies had: as auncient histories doe make mention, and amongst them certaine choise and approved companies of deuout and religious men, who aboue the custome and example of the common sorte, forsaking at once all their goodes, and abandoning the pleasures of the fleshe, haue giuen them selues by profession to a holy obedience: only seeking and labouring that they might wholly conforme themselues to the example of the obediente Christ, and to the perfection of the Euangelicall rule; leauing no place at all to their owne proper will. Witnesse whereof very fitte and substantiall, we haue S. Basil, S. Augustine, S. Hierome, S. Benedict, S. Gregory, Cassianus, S. Bernard, and others innumerable professors of Euangelicall perfection, and not only defen-

defendours, but most perfect obseruers of a monasticall rule.

De obedientia laude, & perfectione, vide Aug. li. 14. de ciu. Dei cap. 12. Hier. epist. 8. ad Demetr. cap. 10. Greg. lib. 35. moral. cap. 12. Item in 1. Reg. lib. 2. cap. 4. lib. 4. cap. 5. & lib. 6. cap. 2. Cassian. lib. 4. cap. 10. collat. 2. cap. 11. & collat. 4. cap. 20. Bern. serm. de 3. ordinibus Ecclesia, item ad milites templi cap. 13. & in serm. de virtute Obedient. (a) Ioan. 6. 4. 5. (b) Luc. 1. Bern. serm. 3. de Circumcis. Domini. (c) Mat. 20. Luc. 22. (d) Phil. 2. (e) Mat. 16. Luc. 9. Hieron. ad Rusticum Monach. epist. 4. cap. 6. & 7. Bas. in serm. de abdicatione rerum, & ser. de instit. Monach. & quest. 96. in regulis breuioribus. Item in constitutionibus Monasticis. c. 23. Greg. lib. 32. moral. c. 21. Niceph. l. 11. Eccles. hist. cap. 37. (f) Bas. in constitutionibus Monast. cap. 23. 1. Reg. 15. Eccles. 4. Luc. 10. Ephes. 6. Coloss. 3. (g) Bern. in tract. de precepto & dispensatione cap. 12. 13. & 23. vide eund. in ep. 2. ad Adam Monachum. (h) Philo in lib. de vita contemplat. & ex eodem. Euseb. & Niceph. Iosephus lib. 18. antiq. cap. 2. & lib. 2. de bello Iudaico. cap. 7. Epiphan. hares. 29. Hieron. epist. 22. ad Eustoch. de custod. Virginis. cap. 15. & 16. Item de viris illust. in Philone & Marco. Dionys. de Eccles. Hierar. cap. 6. Eusebius lib. 1. de demonst. Euang. cap. 8. August. cap. 8. August. in Psalm. 132. & de moribus Eccles. Catholica cap. 31. & 33. Item lib. 8. confess. cap. 6. Ambros. epist. 82. Cassianus Collat. 18. cap. 14. & sequentib. Nazian. orat. 20. Athanas. in vita Anthonij. Sulpis. in vita Martini. Isid. lib. 2. de Eccles. offic. cap. 15. Sozom. lib. 1.

lib. 1. hist. cap. 12. Greg. lib. 2. dial. & lib. 1. ep. 33. Chrys. aduers. vitup. Monast. vita, & hom. 5. ad pop. cum sequent. Item ho. 41. in 1. ad Tim. Bern. in apol. ad Guil. Abb. & hom. de bonis Margaritis.

6. In breesfe; What conceipte ought We to haue, of the Euangelicall Counsell?

THis surely, that they be prouocations and certaine helpes very profitable, which doe yelde armour vnto weake persons against the (a) baites of the worlde, and the flesh: which doe further the endeouours of good men in the race of true pietie: which doe make the spirite more at libertie to performe the functions of religion and diuine worshippe: and which moreouer are much auailable, as we haue declared, for the attaining of the reward of eternall life, and more ample glory (b) in the kingdome of heauen.

But the whole summe of Euangelicall perfection standeth in this; that as much as thou maiest thou endeavour to get (c) charitie; and that thou followe (d) Christ. And him thou doest imitate, if, according to thy power, thou doest seeke to conforme thy selfe to Christ, who was both (e) poore and a (f) Virgin, and subiect (g) to others, and obedient (h) euen to the death of the Crosse: (i) If with the Apostle S. Paul: (k) neglecting those things that are behinde, with vnwearied labour thou doest trauaile towards those things that are before, & doest stretch out thy selfe every day

day to the prize of the supernall vocation, vtterly forsaking in the meane season, as much as thou canst, thy owne proper will, and submitting it to a man for gods sake, that thou maiest (l) pursue the better giftes, and maiest both choose (m) the best parte, and with faithfulness conserue the same euen to the (n) end.

(a) 1. Ioh. 2. Luc. 14. Mat. 19. 13. 1. Cor. 7. Eccli. 31. Pro. 29. Iudic. 17. 21. Gal. 5. (b) Mat. 19. Greg. lib. 26. moral. c. 25. (c) 1. Cor. 13. 1. Io. 2. 4. Col. 3. Aug. de morib. Eccl. Cath. c. 33. (d) Luc. 9. (e) 2. Cor. 8. Mat. 8. (f) 1. Pet. 1. (g) Luc. 2. (h) Phil. 2. (i) 1. Pet. 2. (k) Phil. 3. Psal. 83. Ber. ep. 253. ad Garinum Abbatem & ep. 341. ad Monachos Sanct. Bertini: item ser. 2. de Purific. B. Marie. Aug. ep. 137. ad Hip. (l) 1. Cor. 12. (m) Luc. 10. (n) Apo. 2.

OF THE FOVRE LAST things of a man.

1. Which are called, the foure last things of a man?

THese surely. Death, Iudgement, Hell, and the Kingdome of heauen: called certes the last (a) things, because that amongst all the things that can chance vnto a man, they chalenge vnto themselues the very last place. For death, according to the common saying, is the last line of thinges. After Death followeth the Iudgement of God, as Saint Paul also hath declared in these wordes:

wordes: Is is (b) appointed to men to die once, and after this, the Iudgement. To wit, both that (c) particular which euery one hath at his death; & that last and generall Iudgement, which expecteth all men at the end of the world, as we haue already (d) declared.

And some are iudged (those that die in mortall sinne) to be deliuered to euerlasting (e) paines in Hell: others, who departing this life, are adorned with the mariage (f) garment of charitie; that they may enioy the most happie life in the kingdome of heauen. That is it which the Euangelicall veritie affirmeth; They (g) that haue done good thinges, shall come forth into the resurrection of life, but they that haue done euill, into the resurrection of iudgement. For (h) the sonne of man shall come in the glory of his Father, with his Angels: and then will he render to euery man according to his workes.

(a) Eccli. 7.28.38. Deut. 32. Pro. 19. Bern. in serm. de primord. medijs & nouissimis. (b) Heb. 9. (c) August. lib. 2. de anima & eius origine cap. 4. Item tract. 49. in Ioan. Chrysost. hom. 14. in Mat. (d) In Symbolo. (e) Luc. 16. Mat. 25. (f) Mat. 22. August. lib. post collat. cont. Donat. cap. 20. Greg. hom. 38. in Euang. (g) Io. 5. Mat. 25. (h) Mat. 16.

2. What

2. What instruction doth the scripture giue vs of death?

AS, (a) by one man sinne entered into this world, and by sinne death, so vnto all men death did passe as S. Paul affirmeth. Therefore although nothing be more vncertain vnto vs then (b) the houre of death, for a man knoweth (c) not his end: yet nothing can be more sure than death it selfe. For which cause it is written: All (d) of vs die, and as waters we fall into earth, which doe not returne againe. And Ecclesiasticus confirming the same. And (e) a King (saith he) is to day, and to morrow he shall die; and when a man dieth, he shall inherite serpentes, and beastes, and wormes.

And because it concerneth vs much, in what manner, and how well prepared we die, therefore so often in the Gospell is this repeated vnto vs: Be (f) watchfull: Also, be ye readie: for at what houre you thinke not, the sonne of man will come. And we shall be watchfull and ready to entertaine death, if euery man doe for his owne parte, earnestly and in all his life meditate that which is written: Before (h) death worke iustice, because there is not in hell to finde meate. As also Christ himselfe hath saide: The (i) night cometh when no man can worke: (k) walke whilest you haue the light, that the darkenes ouertake you not.

But fittely doth the Prophet put a difference, betweene the death of the good and the euill.

Y

For

For of these he saith: *The death (l) of sinners is very euill.* To wit, of them, who like the obstinate Iewes doe die in their sinne without penance, & for that cause doe so perish, that they are to be tormented perpetually (m) in hell with the rich Glutton. But of the other he testifieth: (n) *Protrious in the sight of our Lord is the death of his Saintes.* For to (o) such this death of the bodie is nothing else, but an end of this earthly peregrination, and a conclusion of the miseries of this mortall life, a quiet sleepe and a secure repose, the beginning of true life, and a wished passage to most happie immortalitie: with the desire whereof the Apostle burning, and being weary of this life: (p) *I desire, saith he, to be dissolved and to be with Christ.* (q) *Blessed are those seruantes that when the Lord cometh he shall finde watching.* And blessed (r) *are the dead which die in our Lorde.* And (s) *a iust man if he shall be preuented with death, he shall be in a refreshing.*

(a) Ro. 5. Sap. 1. Concil. Milenit. can. 1. Aug. de predest. & gratia cap. 3. (b) Greg. ho. 13. in Euang. Aug. in Ps. 144. ho. 27. ex 50. cap. 3. & cap. 2. soliloquiorum anima. Hugo. Vict. lib. 1. de anima cap. 3. (c) Eccles. 9. Iac. 4. Eccli. 11. 14. Luc. 12. (d) 2. Reg. 14. Eccles. 2. Psal. 89. 101. 102. Iob. 8. 14. 1. Pet. 1. Aug. lib. 13. de ciu. Dei cap. 10. & 11. ser. 21. de verb. Dom. cap. 2. & 3. Innocent. de contemptu mundi lib. 1. cap. 24. (e) Eccli. 10. Iob. 17. Psal. 48. Baruch. 3. Eccli. 41. Aug. sentent. vls. apud Prosp. (f) Mar. 25. 29. Mar. 13. Aug. ep. 80. ad Hesych. & quæst. 59. lib. 83. quæstio-

quæstionum. (g) Luc. 12. Apoc. 3. 16. Cyp. epist. 52. ad Anton. Aug. serm. 3. de Innocentibus & tra. 33. in Ioan. Greg. lib. 16. moral. cap. 31. (h) Eccli. 14. Eccles. 9. 12. Gal. 6. Aug. de discip. Christiana cap. 11. & 12. Conc. Lateran. can. 21. Trid. sess. 14. Neruens. cap. 4. Greg. 4. dial. cap. 58. Possid. in vita Aug. (i) Ioan. 6. Aug. in Enc. cap. 110. & tract. 44. in Ioan. (k) Ioan. 12. Luc. 19. (l) Psal. 33. Pro. 11. Sap. 5. Psal. 10. Aug. serm. 47. & 59. ad frat. in Eremo. Hugo Victorinus lib. 1. de anima cap. 2. lib. 3. cap. 23. & lib. 4. c. 13. Innocent. 3. de contemptu mundi lib. 2. cap. 42. (m) Luc. 16. Greg. 4. dial. cap. 38. & hom. 12. in Euang. Beda lib. 5. hist. Angl. cap. 14. & 15. (n) Psal. 115. (o) 2. Cor. 5. Greg. 4. dial. cap. & sequent. Cyprian. de mortal. Amb. de bono. mort. cap. 2. & sequent. (p) Phil. 1. Luc. 2. Psal. 41. 83. 141. Num. 23. (q) Luc. 12. (r) Apoc. 14. (s) Sap. 4.

3. In what sorte doth holy scripture admonish vs of Iudgement?

IT is horrible to (a) fall into the hands of the liuing God, and of Christ the Iudge, before whose (b) Tribunall we must all be manifested, and euerie man (c) must render accounte for himselfe: For all (d) thinges that are done, God will bring into iudgement, for euery faulte: whether it bee good or euill. And therefore not only vnto sinners, but also vnto (e) Saintes oftentimes the expectation (f) of this iudgement is terrible. This did holie Dauid feare, so that hee did earnestlie pray: Enter

not (g) into iudgement with thy seruante O Lord. This feared Iob also notwithstandinge hee was innocent, (h) and his feare he expresseth in these wordes: (i) What shall I do when God shall arise to iudgement? And when he shall aske, what shall I answere him? as swelling waues (k) ouer me, I alwaies feared Almighty God, and his waight I could not beare. I did feare all (l) my workes, knowing that thou wouldest not spare him that offendeth.

And certes that iudge is (m) to be feared, whose power we cannot escape, whose wisdom is infallible, Iustice inflexible, Iudgement vnrucable. Of which it is thus written: The Zeale (n) and furor of the man (to witte, of Christ the Iudge) shall not spare in the day of reuenge, nor yeelde to any mans petition, nor will take for redemption neuer so many giftes: Who also of himselfe and his iudgement (least any man should be ignorant) hath foretolde this vnto all men. When (o) I shall take time, I will iudge iustice. If the Lord (p) searching the hart, and prouing the reines: Who doe giue to euery one according to his way, and according to the fruit of his inuētiōs, I come (q) to gather together their workes, & their cogitations, with all nations & tounes; and they shall come and see my glory.

But of the day of the last iudgement, (r) which is also called in scripture the day of our (s) Lord, the day of anger, the great and horrible day; the Apostle Saint Peter reacheth in this manner. The day of our Lord shall (t) come as a thiefe, in the which the heauens shall passe with great violence, but the

the elements shall be resolued with heate, and the earth, and the workes that are in it shall be burnte. Therefore, whereas all these thinges are to bee dissolued, what manner of men ought you to be in holy conuersations and godlinesse, expecting and hastning vnto the comming of the day of our Lorde; by which the heauens burning shall be resolued, and the elements shall melt with heate of fire?

And that wee may finde Christ then a gentle Iudge; and that daie wherein Heauen and (v) Earth shall passe, ioyfull vnto vs: most excellent is this counsaile of the wise man: Before (x) sickenesse apply the medicine, and before iudgement examine thy selfe, and in the sight of God thou shalt finde propitiation. For if wee (y) did iudge our selues, we should not be iudged. To (z) him that feareth our Lord, it shall bee well at the last; and in the day of his death he shall be blessed.

(a) Heb. 10. Bern. serm. 8. in Psal. Qui habitat. (b) 2. Cor. 5. (c) Rom. 14. Luc. 16. 12. 19. (d) Eccles. 12. 11. 1. Cor. 4. Rom. 2. Sap. 1. Eccles. 11. Mat. 12. 16. Apoc. 20. 22. Psal. 61. 2. Tim. 4. Damas. in orat. de def. Cyr. de exitu anima. Leontius in vita Ioannis Eleemosia. (e) 1. Pet. 4. Sophon. 1. Psalm. 74. Bern. ser. 55. in Cant. Greg. lib. 8. moral. cap. 13. (f) Heb. 10. (g) Psal. 142. (h) Iob. 1. (i) Iob. 31. (k) Ibid. Greg. 21. moral. cap. 15. & 16. (l) Iob. 9. 24. Eccles. 9. 1. Corin. 4. (m) August. in lib. de decem chordis cap. primo & secundo. Prosp. lib. tertio de vita contemplatiua. cap. 12. Bernard. epist. 1. Innocentius 3. lib. 3. de contemptu mundi. cap. 15.

(u) *Pro. 6.* (o) *Psal. 74.* Bern. *ser. 55. in Cant.* (p) *Hier. 17. 11. 20. 32. Pro. 16. Heb. 4. 1. Par. 28. Mal. 3. Psal. 7. 43.* (q) *Esa. 66. Iude. epist. Mat. 10. (r) Aug. 20. de cin. Dei cap. 1. 2. 30. & lib. 18. cap. 53. item ep. 78. & 80. ad Hesych. Hippol. de consum. mundi. Damas. lib. 4. orth. fid. cap. 27. (s) Soph. 1. Joel 2. 3. Esa. 13. 24. 66. Hier. 23. Mal. 3. 4. Dan. 7. Apoc. 20. 6. Psalm. 96. 59. Mat. 24. & 25. 13. 3. Sap. 5. (t) 2. Pet. 3. Aug. lib. 20. de cin. Dei cap. 16. & 18. Chrys. hom. 46. ad pop. Antioch. & sequens. Ephrem. in lib. de iudicio extremo. & lib. de vera penitens. Aug. *ser. 67. de temp. Isid. de summo bono lib. 1. cap. 30. Cyr. catech. 15. 24. Iuin. Hieron. ep. 1. ad Heliod. cap. 9. Greg. hom. 1. & 12. in Euang. lib. 26. moral. cap. 24. & 25. Aug. cap. 4. meditat. Anselmus de miseria hominis. Bern. de inferiori domo, cap. 38. (v) Luc. 21. 1. Cor. 7. Apoc. 21. (x) *Eccli. 18. 2. Pet. 3. Luc. 21. Tit. 2. 1. Thes. 5. Luc. 17. Chrys. ho. 5. de penit. (y) 1. Cor. 11. (z) Eccli. 1. Greg. lib. 31. moral cap. 21. Aug. ser. 120. de temp.***

4. And what of hell and the paines thereof?

AS nothing is more miserable than death, as nothing also is more terrible than iudgemente, especiallie to the children of this worlde persisting obstinately in sinne: so can there nothing be imagined more intollerable and vnfortunate, than hell and the paine thereof. For there (as witnesseth diuine (a) scripture) is weeping and gnashing of teeth: there their worme (b) dieth not, and the fire quencheeth not: there the lande

is

is darke, (c) and couered with the mist of death: there, the shadowe of death and no order, but perpetuall horror inhabiteth: there, their (d) part shall be in the poole burning with fire and brimstone, which is the seconde death: there they shall be tormented (e) day and night, for euer and euer. There finally that shall be found true by experience which the iust Iudge hath foretolde in these wordes, to al those that are to be tormented in hell: (f) Behold my seruantes, shall eate, and you shall be hungry: Behold my seruantes shal drink, and you shall be thirsty: Behold my seruantes shall reioyse, and you shall be confounded: Behold my seruantes shall sing praises, for the exultation of their harte, and you shall cry for the grieve of harte, and because of the contrition of spirit, ye shall howle. Therefore the Kingly Prophet calleth vpon all Kings and Princes, and setteth before them the paines that are to come for the wicked; with this seuerē admonition: And now (g) Kinges vnderstand ye, be ye instructed, ye that iudge the earthe. For to the stronger, (h) there remaineth a stronger sorment, and a most hard iudgement shall passe vpon them that are in authoritie. Serue ye our Lorde in feare, and exultate to him with trembling: apprehend yee discipline, least that our Lorde be angry, and you doe perishe from the iust way, when his anger shall sodently waxe hoate. Hereupon Christ himselte also hath thus spoken to euery man: Feare him (i) who after he hath killed, hath power to cast into hell. Yea I say to you feare him. For as it is momentarie which in this life deli-

teth: so is it euerlasting, which in hell tormenteth.

Vide Chrys. epist. 5. ad Theod. lapsus & Cyr. Alex. de exitu anima. Prosp. lib. 3. de vita contemplat. cap. 12. item Greg. lib. 4. dial. cap. 28. 29. 42. & sequens. Isid. de summo bono lib. 1. cap. 31. & 32. (a) Mat. 8. 13. 22. 24. 25. Luc. 13. (b) Mat. 9. Esa. 66. 14. Eccli. 7. Iudith. 16. (c) Iob. 10. Iud. Greg. lib. 9. mor. cap. 45. & sequens. Cassian. in Confess. Theologica, p. 3. Ephrem. in l. de vera penitentia cap. 7. & 8. (d) Apoc. 21. 14. 18. 19. 20. Psal. 10. 20. Deut. 32. Iob. 34. Rom. 2. Esa. 3. Pro. 19. Eccli. 21. (e) Apoc. 20. 9. Iob. 7. 20. Psalm. 48. Esa. 33. Mat. 3. 25. 2. Theff. 1. 2. Pet. 2. (f) Esa. 65. Luc. 6. 16. Cyr. Alexand. in oratione de exitu anima. August. in Enchir. cap. 3. & sequens. item serm. 181. de tempore cap. 18. lib. de triplici habitaculo cap. 2. Cyp. ad Demetr. & ser. de Ascensione Christi. Bern. ep. 253. & meditat. cap. 3. item ser. 8. in Psal. Qui habitat. Hugo. lib. 8. de anima. cap. 13. Innocentius 3. lib. 3. de contemp. mundi cap. 2. & sequentib. Conc. Flor. (g) Psalm. 2. (h) Sap. 6. Esa. 5. (i) Luc. 12. Mat. 10. Chrysost. lib. 1. de prouidentia Dei. item hom. 5. & 55. ad pop. Antioch. August. in Psalm. 49. Bern. in serm. de conuers. ad Cler. cap. 5.

5. What doe we learne out of holy scripture of the kingdome of heauen?

God hath prepared (a) his kingdome for the electe, fro the beginning of the world:
a (b)

a (b) heauenlie kingdome, an eternall (c) kingdome, a most blessed (d) kingdome, wherof Sainte Paul plainlye confesseth. The (e) passions of this time are not condigne to the glorie to come. The eie (f) hath not seene, nor eare hath heard, neither hath it ascended into the hart of man, What thinges God hath prepared for them that loue him. O holy (g) Cittie Ierusalem, newe, descending from heauen, prepared of God, as a Bride adorned for her husband. Whereof Saint Iohn, verie well acquainted with diuine matters, hearde these thinges from heauen and wrote them: Behold the (h) Tabernacle of God with men, and hee will dwell with them, and they shall be his people, and he God with them, shall be their God. And God shall wipe away all teares from their eies, and death shall be no more, nor mourning, nor crying, neither shall there be sorrowe anie more, which first thinges are gone. There is heard the (i) voice of the greates trumpet, and as the voice of manie waters, and as the voice of greates thunders saying: Alleluia: because our Lord God omnipotent hath reigned, let vs be glad, and reioyse, and giue glory vnto him: because the mariage of the lambe is come.

Blessed (k) be they that are called to the supper of the mariage of the lambe: but more blessed they that beeing (l) called, doe come to that supper, all impediments being taken away, and bring their wedding garment (m) that they may sit downe in the kingdome of God (n) with Abraham, Isaac, and

and Iacob. And we shal not neede to aske, (a) O Lord who shall dwell in thy Tabernacle? or who shall rest in thy holy hill? The answer is readie: He that entereth wih out spote and worketh iustice. Or if thou takest more delight in the speech of Christi He (p) that doth the Will of my Father which is in heauen, he shall enter into the kingdome of heauen. This is a holy cittie, and it also requireth holie citizens, there shall not enter (q) into it anie polluted thing.

(a) Mat. 25. (b) 2. Tim. 4. (c) 2. Pet. 1. (d) Luc. 14. Aug. ser. 37. de Sanct. Cyp. de mortalitate. (e) Rom. 8. 2. Cor. 4. Act. 14. 2. Tim. 2. 4. (f) 1. Cor. 2. Esa. 64. (g) Apoc. 21. 22. Mat. 13. 22. Sap. 3. 5. Dan. 12. 1. Cor. 5. Phil. 3. 10. 14. (h) Apoc. 21. 7. 1. Corinth. 13. 1. Ioan. 3. Esa. 25. 33. 49. 51. 60. 65. 66. Psal. 16. 26. 30. 35. 86. 114. 149. Chrysost. epist. 5. ad Theod. lapsus. Anselm. ep. 2. in lib. de similitudinibus cap. 47. & sequent. Hugo. lib. 4. de anima cap. 15. & 16. (i) Apo. 19. Psal. 83. & ibidem. Aug. item lib. 10. de ciuitate Dei cap. 16. & lib. 22. cap. 29. & 30. item lib. 3. de libro arbitrio cap. ultimo, & lib. 3. de Symb. ad Catechum. cap. ultimo lib. 1. de Trinitate cap. 13. & de Catechiz. rudib. cap. 25. tract. 4. in ep. Ioan. lib. meditat. cap. 22. & 25. Soliloquior. cap. 21. 35. & 36. Manual. cap. 6. 7. 16. 17. (k) Apoc. 19. (l) Luc. 14. Greg. hom. 36. & 37. in Euang. Prosp. de vita contemplatiua lib. 1. cap. 2. & sequentib. item lib. 3. cap. 32. Bern. in serm. de triplici genere bonorum & cap. 4. meditat. (n) Mat. 8. Luc. 13. 12. 22. Greg. hom. 13. in Euang. (o) Psalm. 14. 23. Esa. 33. Rom. 2. Mat.

Mat. 5. Bern. in serm. de conuers. ad Cler. cap. 25. (p) Mat. 7. 19. 25. Apoc. 2. 3. 7. Bern. serm. 2. de verb. Apost. Non est regnum Dei esca & potus. (q) Apoc. 21.

6. What is the vse and commoditie of the whole doctrine concerning the foure last thinges?

First of all, to knowe, and seriously to meditate these thinges; it is profitable to this end: that we may the more easely be withdrawn from the care, affection, and loue of those thinges which are transitorie, vaine, and floating in this worlde. For (a) vanitie of vanities saith Ecclesiastes: Vanitie of vanities, and all is vanitie. I sawe (b) all thinges that are done vnder the sunne, and behould all is vanitie and affliction of spirit.

Then they doe not only, being well considered, auerte a man from vaine cogitations and earthly cares; but also doe terrifie him from all (c) libertie, custome and pronesse to sinne. Hence is that golden sentence: In (d) all thy workes remember thy last thinges, and thou shalt neuer sinne.

Moreouer they doe admonish a wise man, that in all affaires, he doe nothing rashly, but that first he set (e) before himselfe the last thinges, and hauing foresene the end, doe go on in the high rode way, that he may neither decline on the

the righte (f) hand, or on the lefte, from that which is right.

But speciallie the memorie and contemplation of such thinges doth cause, that the feare of God, which is the fountaine of true (g) wisdom, the guardian of all vertue, and a necessarie scholemaster in all the life of man, may confirme and sette vs forewarde in the zeale of Iustice and goodnesse. For (h) the feare of God expelleth sinne: And hee that is without feare, cannot be iustified. They (i) that feare our Lorde, will enquire what thinges are well pleasing vnto him, they will prepare their hartes, and in his sight they will sanctifie their soules. Finally, they (k) that feare our Lorde, will keepe his commandementes, and will haue patience vntill he beholde them, saying: If we doe not Penance, wee shal fall into the handes of our Lorde.

But the children of this worlde, who loue (l) vanitie and seeke after alie: Who (m) reioise when they doe euill, and triumphe in things that be worst, before whose (n) eyes the feare of God is not: they doe nothing lesse, then thinke of these matters. It is a (o) people without counsaile, and without wisdom: Woulde so God they were wise, and did vnderstand, and fore-see the last thinges. With them we see it fall out daiely by experience, that which holy Iob saith: They holde (p) the Taber and the Lute, and reioice at the sounde of the instrument. They passe ouer their daies in pleasures, and in a moment they descend into

hell.

bell. So (q) laughter shalbe mingled with greefe, and the end of ioye is mourning.

Vide Chrys. epist. 5. ad Theod. lapsus. & Damasc. in hist. Barlaam & Iosaphat cap. 5. 12. 13. 14. (a) Eccles. 1. & ibidem Hier. item Greg. lib. 5. cap. 2. in 1. Reg. (b) Ibid. (c) Aug. lib. 2. de Genesi cont. Manic. cap. 28. & serm. 120. de temp. Greg. hom. 39. in Euang. Isid. lib. 3. de summo bono cap. vlt. (d) Ecclia 7. Bern. serm. 1. in festo omnium Sanctorum. item in serm. de primordijs medijs, & nouissimis nostris. (e) Deut. 32. (f) Prou. 4. (g) Eccli. 1. Psal. 110. Pro. 1. 9. Iob. 28. Eccles. 7. Pro. 14. Chrys. hom. 15. ad pop. Antioch. item hom. 2. in 2. ad Thes. Aug. tract. 9. in ep. 10. & in Psal. 127. (h) Eccli. 1. (i) Eccli. 2. Aug. ser. 13 c. 13. & 18. de verb. Apost. item l. de Sancta Virg. cap. 38. & ser. 214. de temp. (k) Ibid. (l) Ps. 4. (m) Pro. 2. (n) Psal. 13. (o) Deut. 32. Ber. ser. 2. in die Apost. Petri & Pauli, item ep. 292. (p) Iob. 21. (q) Pro. 14.

7. What is the Summe of those thinges that are contained in this booke?

THE summe of the whole worke is comprised in two thinges: in Christian wisdom, & iustice. To wisdom are these pointes referred: to wit; of Faith, and the Creede; of Hope, & our Lords Praier; of Charitie, and the tenne Commandementes. For Faith, Hope and Charitie, are those vertues, wherein the diuine scripture comprehendeth the true wisdom of man, as Sainte Augustine (a) hath noted. Then is there

OF THE FOVRE

there further annexed a discourse of the Preceptes of the Church, and of the Sacramentes. For as the foreside vertues cannot stand without the Sacramentes, and perfecte, obseruance of the Preceptes of the Church: so, being ioined with them, they are effectually grafted in vs; & being grafted, are confirmed, augmented and brought to perfection. Therefore in explicating those things which we reduce vnto wisdom, is the first part of the booke concluded.

The latter which treateth of Iustice, doth briefly demonstrate two partes thereof, belonging both to the fleeing (b) of euill things, and the pursuing of those which are good. For to abstaine from euill (as witnesseth Saint Chrysostome) (c) is not sufficient for vs to saluation, excepte therewith all be annexed the following of good things, and the action of vertue. Therefore to either of these two partes, we haue applied some discourses, which doe chiefelie serue to the obseruing of the difference of good and euill. But the force and largenes of all iustice; Tobie a man no lesse wise then iust, doth briefelie comprehend: where he admonisheth his sonne, and consequently in him all the children of God in particuler, with these wordes. (d) *Feare not my sonne; wee leade surely a poore life, but we shall haue many good thinges if we feare God, and abstaine from all sinne, and doe well.* Thus finally wee learne the exacte duety of a Christian man, which doth not only require

faith;

LAST THINGS.

faith, but a life also ordered according to the rule of Christian wisdom and iustice. For a *wise harte that hath vnderstanding*, as the scripture testifieth, *will keepe it selfe from sinne, and will haue successe in the workes of Iustice.*

But to the intent that wee may not passe the bandes of our intended breuitie, let this be the ende and conclusion of this Doctrine appertaining to the instruction of Christians, and those especially of the simpler sort. All which things we will close vp with one worde of Ecclesiastes, as with a notable seale of the whole life of man, making this conclusion: *Feare God, and keepe his Commaundements. For this, is all a man.*

(a) *Lib. 2. retract. cap. 63. & Ench. cap. 2. & 3.*
(b) *Psal. 33. 36.* (c) *Chrys. in Psal. 4. plura vide supra pag. 269.* (d) *Tob. 4. Eccli. 3. Eccles. 12.*

Psal. 67.

*Confirm this O God, Which thou hast
brought in vs.*

AN

AN APPENDIX OR ADDITION of the fall of man and Iustification, according to the sentence and doctrine of the councell of Trent.

1. Of the state and fall of the first man.

WHen the first man (a) Adam hadde transgressed the Commandement of God in Paradise, he presentlie lost the holinesse and iustice in which he was created; and further, by the offence of that transgression, incurred the anger and indignation of God, and so consequently (b) death, which Almighty God had threatned vnto him before: And with this same death, he fell into the bondage and thraldome of the (c) Diuell, who from thence-forth had the Empire of (d) death; and finallie whole Adam (e) by that same offence of preuarication, was both in bodie and soule, changed into worse.

(a) Gen. 2.3. Aug. lib. 14. de ciuit. Dei cap. 17. lib. 6. de Gen. ad lit. cap. 26. & 27. in concione ad Catech. cont. Iude, & cap. 2. Fulg. de incarn. & grat. Christ. cap. 12. 13. Bern ser. 1. de Annun. Prosp. cont. Collat. cap. 21. (b) Gen. 2. 3. Rom. 5. Conc. Mileuit. can. 1. Aug. lib. 1. de ciu. Dei, cap. 12. lib. 1. de pec. mer. cap. 2. 4. 6. Terrul. de anima cap. 52. Fulgent. de incarnat. cap. 12. Chrys. hom. 17. in Gen. Ber. ad milit. templi, cap. 11. (c) Aug. lib. 13. de Trin. cap. 12. lib. 3. Hypog. cap. 2.

cap. 2. Bern. ep. 190. (d) Heb. 2. (e) Concil. Auranficanum. can. 1. lib. de Eccles. dogmat. cap. 38. Aug. lib. 13. de Trin. cap. 12. lib. 14. de ciu. Dei c. 15.

2. Of the sinne of Adam transfused into all men.

NEither did Adams preuarication hurte himselfe alone, but also his whole lineage (a) and posterity; as who did loose both to himselfe, (b) and to vs, the holinesse and iustice receiued from God; and beeing polluted by the sinne of disobedience, did transfuse into all mankind, not deareh only, and the paines of the (c) bodie, but also sinne, which is the death of the soule. Which the Apostle confirming hath said: *By one man (d) sinne entred into the world, and by sinne death: And so vnto all men death did passe, in which all sinned.*

For which cause the sinne of Adam, which Originally is one, and being by propagation, (e) not by imitation transfused to all; is in euery particular man his owne: (f) must needes be purged by some remedie, for the getting of life euerlasting. For by it all men are made vncleane, and, as the Apostle (g) saith, by nature the Sonnes of wrathe, and the slaues of sinne, of the diuell, and of death, excepting heere the immaculate Virgin (b) Mary the mother of God, whom in this place where we speake of Originall sinne, we doe not comprehend,

Z

(a) Rom.

(a) Rom. 5. 1. Cor. 15. Eccli. 25. Conc. 2. Araus. can. 2. Aug. in Enchir. cap. 26. l. 2. Hypog. cap. 1. & sequent. l. 13. de ciuit. Dei cap. 3. 14. & lib. 14. cap. 1. Prosp. lib. 1. de vocat. gent. c. 7. & ad capitula Gallor. c. 8. (b) Prosp. cont. Collat. cap. 19. & ad tria prima dub. Genuen. 9. Fulg. de incar. & gra. Christi. c. 13. c) Gennad. de Eccles. dogmat. c. 39. Aug. in Ench. c. 26. lib. 15. de ciuitate Dei cap. 1. de Predest. & gra. c. 3. lib. 6. cont. Iulian. cap. 12. 20. 24. & 26. Fulgent. de incar. & gratia Christi c. 14. 15. de fide ad Pet. cap. 25. Prosp. lib. 2. de vita contemplatiua c. 20. cont. Collat. cap. 20. lib. de ingrat. cap. 40 & 27. Petrus Diaconus de incarnat. & gratia Christi cap. 6. (d) Rom. 5. (e) Aug. l. 2. cont. Pelag. & Cælest. 15. 16. lib. 1. de pec. mer. cap. 9. 10. 11. 12. & 13. l. 2. Hypog. c. 4 ep. 86. q. 3. lib. 6. cont. Iul. cap. 24. serm. 14. de verb. Apost. cap. 14. & seq. (f) Item lib. 3. de peccat. mer. cap. 8. lib. 6. cont. Iulian. cap. 10. (g) Ephes. 2. Fulgent. de fide ad Pet. cap. 26. (h) Aug. de nat. & gratia cap. 36. vide extrauag. com. m. lib. 3. de reliq. & veneratione Sanct. Conc. Trid. sess. 5. in fine decret. de peccato Origin.

3. Of the remedy of Originall sinne.

THis Originall sinne which is in euerie man his owne, as we haue saide, is not taken away by the (a) forces of humane nature, nor by any other remedie than by the merit of one Mediatour, (b) our Lord Iesus Christ; who hath reconciled vs (c) vnto God in his bloude, being made vnto vs, (d) Iustice, Sanctification, and Redemption,

demption. And his merit (e) is applied as well to those of discretion, as to Infants by the Sacrament of Baptisme orderly ministred in such forme as the Church doth vse: because there is no other name (f) vnder heauen giuen vnto men, in which we must be saued. And hence is that speech: (g) Beholde the Lambe of God, beholde him that taketh away the sinne of the world. And this also. (h) As many of you as are Baptised in Christ, haue put on Christ.

They therefore doe pernitioufly erre, who denie that Infants (i) newly borne, ought to be Baptised: although they bee borne of Baptised Parents. For these also are Baptised into remission of sinnes, as hauing receiued Originall sinne from Adam, which must of necessitie bee purged by the (k) Lauer of regeneration, for the getting of life euerlasting: because no otherwise is this to be vnderstood, (l) By one man sinne entered into the world, and by sinne death: and so vnto all men death did passe, in which all sinned: But as the Catholicke Church all the worlde ouer hath allwaies vnderstood it. For because of this rule of faith, accordinge to the Tradition of the Apostles, euen Infants who could not as yet commit any sinne in their owne persons, are therefore truely baptised into remission of sinnes, that in them by regeneratiō that may bee clenfed, which they haue contracted by generation: For (m) vnlesse a man be borne againe of water and the spirite, he cannot enter into the kingdome of God.

(a) *Aug. ep. 28. Ench. c. 48. Fulgent. de incarn. & gratia Christi cap. 16.* (b) *1. Tim. 2.* (c) *Ro. 5. Petrus Diaconus de incarn. & gratia Christi cap. 16. Bern. epist. 190.* (d) *1. Cor. 1. Bern. serm. 1. de Purif* (e) *Tit. 3.* (f) *Act. 4.* (g) *Io. 1.* (h) *Gal. 3. Aug. lib. 6. cont. Iul. c. 4.* (i) *Concill. Mileut. c. 2. Aphr. can. 77.* (k) *Aug. lib. 1. de peccat. mer. cap. 16. lib. 4. cont. 2. ep. Pelag. c. 4.* (l) *Ro. 5. Aug. lib. 4. cont. 2. ep. Pelag. cap. 4. lib. 2. cont. Pelagium & Cælest. cap. 40.* (m) *Io. 3.*

4. Of the reliques of Originall sinne in the Baptised.

Moreouer we ought to acknowledge, that the guilt of originall sinne is remitted, by the grace of our Lord Iesus Christ which is giuen in baptisme: and that in the baptized (a) all that which hath in it the true and proper nature of sinne, is quite taken away, and not rased only, or not imputed. For in the regenerate God hateth nothing, because there (b) is no damnation vnto them, that are truly (c) buried with Christ by baptisme vnto death: that walke not according to the flesh, but putting (d) off the olde man, and putting on the new which is created accordinge to God, are made innocent, immaculate, pure, voide of sinne, and deare vnto Almighty God: (e) Heires certes of God, and coheires of Christ, so that nothing at all maie staie them from entering into heauen. And yet notwithstanding must we confesse, that there remaineth in the baptized

(f) con-

(f) concupiscence: which beeing leste (g) to strue withall, cannot possibly hurte them that doe not consent, and that doe (h) by the grace of Christ couragiously resist: yea rather (i) hee that shall strue lawfully, shall be crowned. This concupiscence which the Apostle sometime (k) calleth sinne, the Catholike Church neuer vnderstooode, therefore to be called sinne, because it is truly and properly sinne in the regenerate, but because it (l) proceedeth of sinne, and inclineth to sinne.

Aug. lib. 1. cont. 2. ep. Pelag. c. 13. 14. l. 6. cont. Iul. lib. 13. & sec. lib. 2. cont. Pelag. & Cælest. c. 39. & 40. See the 3. question of Baptisme pag. 151. (b) *Ro. 8.* (c) *Ibid. 6.* (d) *Eph. 4. Col. 3.* (e) *Ro. 8.* (f) *Aug. lib. 2. de peccat. mer. cap. 28.* (g) *Idem lib. 2. cont. Iul. cap. 9. & 10. lib. 1. de pec. mer. c. vlt.* (h) *Idem. l. 1. ciu. c. 25. lib. 5. con. Iul. cap. 3.* (i) *2. Tim. 2.* (k) *Ro. 7.* (l) *Aug. lib. 6. con. Iul. c. 23. ser. 6. de verb. Apost. cap. 1.*

5. Of the imbecillitie of nature and the lawe to Iustisie Men.

TO come nowe somewhat nearer to the right and plaine vnderstandinge of the Doctrine of Iustification, euerie man must acknowledge and confesse thus much, that when all men by Adams transgression had lost Innocencie, (a) being made vncleane, and, as the Apostle saith, (b) by nature the Sonnes of wrath, as hath beene saide: so far were they

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they the slaues (c) of sinne, and in the power of death, and of the diuell: that not only the Gentiles by the force (d) of nature, but neither the Iewes by the very letter of the Law (e) of Moyses, could be deliuered, or rise from the same: although in them free-will (f) was not extinguished, howsoever (g) it were weakened and decayed.

(a) *Cælest. primus ep. 1. cap. 4. 1. Cor. 15. Ro. 5. (b) Eph. 2. (c) Ro. 6. (d) Prosp. contra Collat. cap. 22. Aug. ep. 95. (e) Fulgent. de incar. & gratia Christi cap. 16. (f) Aug. lib. 1. cont. 2. ep. Pelag. cap. 2. & lib. 2. c. 5. cont. Fortun. Manich. disput. 2. l. 3. de lib. arbit. cap. 1. 3. lib. 3. de gra. & lib. arbit. cap. 2. lib. 5. de ciu. cap. 10. in expos. cap. 5. ad Gal. qu. 24. ex 83. lib. 3. Hypog. cap. 10. Orig. Philocal. cap. 21. ho. 2. ex diuers. in c. 13. Mat. Chry. ho. 30. in Mat. ho. 9. & 11. in Ioan. Cyr. Hieros. catech. 4. illum. Hier. in proem. lib. cont. Pelag. lib. 2. cont. Iouin. cap. 2. (g) Conc. 2. Araus. cap. 13. 25. Aug. ep. 95. Prosp. lib. 1. de uocatione gentiū, c. 8.*

6. Of the dispensation and mistery of the
comming of Christ.

W Hereby it came to passe that the Heauenly Father, the Father of (a) mercies, and God of all consolation, when that happy (b) fulnesse of time was come; did sende vnto men Christ Iesus his Sonne, declared and promised both before the Lawe, and in the time of the Lawe to many holy Fathers: Both, that he might redeeme
the

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the Iewes who were vnder the Lawe; and that the Gentiles which did (c) not followe Iustice, might apprehend Iustice: and all might receiue the adoption of sonnes. Him hath God (d) proposed as a propitiator by faith in his blood, for our sinnes: and not only (e) for ours, but for the sinnes of the whole world.

(a) 2. Cor. 1. (b) Gal. 4. (c) Rom. 9. Gal. 4. (d) Rom. 3. 5. 1. Tim. 2. (e) 1. Io. 2.

7. Who are iustified by Christ?

B Vt, although he died for (a) all; yet not all doe receiue the benefite of his death: but thole onely vnto whom the merite of his Passion is communicated. For as men indeede, except they were borne as springing from the seede of Adam, (b) should not be borne vniust; whereas by that propagation, through him, they contracte, whilest they are conceived, their owne proper iniustice: so except they were borne againe in Christ, they shoulde neuer be iustified: whereas by that regeneration, through the merite of his Passion, grace is giuen them, whereby they are made iust. For this benefite, the (c) Apostle exhorteth vs alwaies to giue thanks to the Father, who hath made vs worthie vnto the part of the lot of the Saintes in the light: and hath deliuered vs from the power of darcknesse, and hath translated vs into the kingdome of the Sonne of his loue: In whom we haue redemption, and the

remission of finnes.

(a) 2. Cor. 5. Prosp. cap. 9. ad obiekt. Gallor. (b) Aug. ep. 89. quæst. 3. lib. 1. de pec. mer. cap. 28. de natura & gratia, cap. 41. l. 6. cont. Iulian. c. 4. 24. (c) Col. 3.

8. *A description of the Iustification of a Wicked man, and the manner thereof, in the state of grace.*

IN which wordes is insinuated the description of a wicked mans Iustification: so that it is a translation from that state in the which man is borne the Sonne of the first (a) Adam, into the state of grace, & adoption of the Sonnes of God, by the second Adam Iesus Christ our Sauour. Which translation certes, after the Gospell once published, cannot be made without the lauer of regeneration, or the desire thereof, as it is written: (b) *Vnlesse a man bee borne againe of water and the spirite, he cannot enter into the kingdome of God.*

(a) Gal. 4. Tit. 3. (b) Io. 3.

9. *Of the necessity of preparation to Iustification, in those of full age, and whereof it riseth.*

Furthermore, the beginning of Iustification it selfe, in those of full age, is to be taken as from the grace (a) preuenting of Almighty God, by Iesus Christ: that is to say, by his vocation, whereby they are called, without all merite or desert

desert on their part: that they which were auerted from God by sinne, may by his exciting and helping-grace be disposed, to conuert themselves to their owne Iustification, freely consenting and cooperating (b) to the same grace: so that Almighty God, touching the heart of man by the inspiration of the holie Ghost, both (c) man himselfe doth something, receiuing that inspiration, because he might as well reiecte (d) the same: and yet without the grace of God (e) could hee not by force of his freewill moue himselfe to Iustice in his sight. And for that cause, when it is saide in holy Scripture: (f) *Be yee conuerted vnto me, and I will be conuerted vnto you*; We are put in minde of our libertie: and when wee aunswere, (g) *Conuert vs O Lord, vnto thee, and we shall be conuerted*; We confesse that we are preuented by the grace of God.

(a) Aug. lib. cont. 2. epist. Pelag. cap. 9. & 10. de Præd. Sancti. c. 2. Gennad. lib. de Eccles. dogm. c. 44. Fulg. de incarn. & gra. Christi c. 18. (b) 1. Cor. 3. 15. 2. Cor. 6. 7. 2. Tim. 2. Heb. 10. Hier. 7. Ezech. 18. Pro. 16. Eccli. 2. Sap. 9. Psal. 26. Ibid. Aug. enarr. 2. & serm. 13. de verb. Apost. cap. 9. & sequent. lib. 1. retract. cap. 22. Leo. ser. 5. de quadrag. Fulgent. de incarn. & gratia Christi cap. 20. (c) Aug. de gratia, & lib. arbit. c. 2. 9. 15. de Spir. & lit. c. 34. lib. 2. de pec. mer. c. 5. de præd. & grat. cap. 9. de verb. Apost. serm. 41. cap. 1. & ser. 15. c. 11. tract. 4. in epist. Io. de Prædest. sancti. cap. 3. Chrys. ho. 9. in Ioan. Bern. de gratia, & liber arbit. Prosp. l. 2. de vocatione gent. cap. 26. 27. 28. & cont. Collat. cap. 26. (d) Matth.

(d) *Matth. 23. Act. 13. Hierem. 18. 25. 32. 35. Zach. 1.*
 (e) *Cyp. de orat. Dom. Aug. de natura & gratia cap. 18.*
lib. 2. cont. 2. epist. Pelag. cap. 10. Hier. epist. 139. (f)
Zach. 1. Mal. 3. Act. 2. 3. Ephef. 5. Iac. 4. Mat. 11. Hierem. 3. 4. 18. Esa. 1. 40. 45. 46. 55. Bar. 4. Ezech. 18. 1.
Reg. 7. (g) Tbren. 5. Hierem. 31.

10. What is the manner of preparation to Iustification.

ANd certes men are disposed to Iustice, whilest beeing (a) stirred vp and holpen by the grace of God, conceiuing Faith, (b) by hearing, they are freely (c) mooued vnto God, beleeuing those things to be true, which are reuealed and promised by God: and this especially; that God doth iustifie (d) the wicked man, by the grace, & through the redemption which is in Christ Iesus: and whilest knowing themselues to be sinners, by conuerting themselues from the feare of Gods iustice, with which they are (e) profitably stirred vp, to the consideration of his mercy, they are erected into hope, hauing confidence that for Christ his sake Almighty God will be mercifull vnto them: and him they begin to loue, as the fountaine of all Iustice: and therefore are moued against sinne (f) with some hatred and detestation, that is to say, by that repentance, which must be done before Baptisme: Finallie whilest they purpose to take Baptisme, to begin a newe life, and to keepe Gods Commaundements. Of this

this disposition it is written: (g) He that commeth to God, must beleue, that hee is, and is a rewarder to them that seeke him. And (h) haue a good heart my Sonne, thy sinnes are forgiven thee. And (i) the feare of God expelleth sinne. And (k) doe Penance. and be euery one of you Baptised in the name of Iesus Christ, in remission of your sinnes, and you shall receiue the gifte of the holie Ghost. And (l) going therefore, teach yee all nations, Baptisinge them in the name of the Father, and of the Sonne, and of the Holie Ghost, teaching them to obserue all thinges whatsoever I haue commaunded you. Finally, (m) prepare your hartes vnto our Lord.

(a) *Aug. l. 2. cont. 2. epist. Pelag. c. 9. de Prad. Sanct. c. 20. Conc. 2. Araus. can. 5. 6. 7. & 25. Fulg. de incarn. & gra. Christi cap. 17. & 18. (b) Ro. 10. (c) Aug. tra. 26. in Io. de Prad. Sanct. c. 11. de spir. & lit. cap. 31. 32. in expos. propos. ex ep. ad Ro. c. 44. lib. 1. qu. ad simplic. q. 2. Prosp. l. 2. de vocat. gent. cap. 27. 28. Eusim. in cap. 1. Io. Isid. lib. 2. de summo bono, cap. 2. (d) Rom. 3. Aug. de nat. & gra. cap. 44. (e) Fulgent. lib. 1. de rem. pec. cap. 8. 9. 11. Prosp. lib. 2. de vocat. gent. cap. 27. lib. 3. de vit. contemplat. cap. 12. Aug. tract. 9. in epist. Ioan. de catech. rud. cap. 5. (f) Eccli. 2. Aug. ho. 50. cap. 2. ex 50. & ho. 27. c. 1. Chrys. ho. 21. ad Ant. (g) Heb. 11. (h) Mat. 9. (i) Eccli. 1. (k) Act. 2. (l) Mat. 28. (m) 1. Reg. 7.*

11. What

11. *What the Iustification of a wicked man is, and what are the causes thereof.*

THis disposition, or preparation, verie Iustification it selfe doth followe, which is not the onlie (a) remission of sinnes, but a Sanctification also, and renouation of the inward man, by the voluntarie receiuing of grace and gistes of the holy Ghost, whereby a man of vniust, is made iust, and of an enemy a friend; that he may be (b) heire according to the hope of life euerlastinge. The causes of this Iustification, are these: The finall cause, is the glory of God, and of Christ, and life euerlasting: the efficient cause, is the mercifull God, who freely (c) doth washe, and (d) sanctifie, finishing (e) and annointing with the holy spirite of promise, which is the pleadge of our enheritance: the meritorious cause is, his most beloued onely begotten Sonne, our Lorde Iesus Christ, who (f) when wee were enemies, for his (g) exceeding Charjty with which he loued vs, by his most holy Passion vpon the Tree of the Crosse, deserued (h) for vs iustification, and satisfied God the Father in our behalfe. Also the Instrumentall cause, is the Sacrament (i) of Baptisme, which is the Sacrament of Faith, without the which no man euer obtained Iustification. Finally the only formall cause is the Iustice of God, not by which (k) he himselfe is iust, but whereby hee maketh vs iust: To wit, which

which beeing by him geuen vnto vs, we are (l) renued in the spirite of our minde, and are not only reputed iust, but are truely (m) called, and are in very deede iust, euery one receiuing our proper iustice in our selues, according to the measure which the holy Ghost doth distribute (n) to euery one euen as he will, and according to euery mans proper disposition, and cooperation.

For although none can bee iust, but hee, to whom the Passions of our Lorde Iesus Christ are communicated: yet that is done in this iustification of a wicked man, at what time through the merite of the same most holy Passion, by the holy Ghost, (o) the Charitie of God is powred forth in their hartes that are iustified, and is inherent in them. And therefore in this Iustification together with remission of sinnes, a man receiueh by Iesus Christ vnto whom he is ingrafted, all these thinges infused together: to wit, Faith, Hope, and Charity. For Faith, excepte that Hope, and Charity bee adioined thereunto, neither doth perfectly vnite with Christ, nor make a man the liuely member of his body. In regarde whereof it is most truely saide (p) that Faith without workes is deade, and idle: And in (q) Christ Iesus, neither Circumcision auaieth ought, nor prepuce, but Faith that worketh by Charity: This Faith before the Sacrament of Baptisme, the Catechumens according to the Tradition of the Apostles, do demaund of the Church when they aske Faith, which

which yeeldeth life euerlasting: which truely without Hope and Charity, Faith cannot afford. And therefore they doe presently heare that word of Christ. *(r)* If thou wilt enter into life, keepe the Commaundements. Therefore receiuing true and Chritian Iustice; that same (euen as the first stole giuen vnto them by Iesus Christ, for that which Adam by his disobedience lost for himselfe and vs) they are presently after their regeneration, commaunded to keepe white and vnspotted, that they may bring the same before the iudgement seate of our Lord Iesus Christ, and haue life euerlasting.

(a) Aug. lib. 1. cont. Iul. cap. 11. lib. 1. retract. c. 13. ep. 105. 106. Conc. Mileu. cap. 3. 4. Chrys. ho. 3. de paenit. Theoph. in cap. 2. Mar. See the 3. question of Baptisme page 151. *(b)* Tit. 3. *(c)* Ibid. *(d)* 1. Cor. 6. *(e)* Eph. 1. *(f)* Ro. 5. *(g)* Eph. 2. *(h)* Ro. 4. *(i)* See the 1. question of Baptisme pag. 147. *(k)* Aug de spir. & lit. c. 9. 11. in Psal. 150. tract. 26. in Io. epist. 120. c. 30. de nat. & grat. cap. 63. lib. 1. cont. Pelag. & Cœlest. c. 30. lib. 1. de pec. mer. c. 9. 10. Com. Vien. in Clem. l. 1. tit. 1. de sum. Trin. *(l)* Eph. 4. *(m)* Aug. ep. 29. ser. 16. de verb. Apost. lib. 2. retract. c. 33. de spir. & lit. cap. 26. & 27. *(n)* 1. Cor. 12. Ephes. 4. Aug. ep. 57. quæst. 1. *(o)* Ro. 5. 2. Cor. 1. Aug. de spir. & lit. cap. 17. 32. de nat. & grat. cap. ult. *(p)* Iac. 2. *(q)* Gal. 5. Chrys. ho. 5. in Io. Aug. l. 3. cont. 2. ep. Pelag. cap. 5. ho. 17. cap. 2. ex 50. lib. 15. Trin. cap. 18. Greg. l. 6. ep. 15. Fulg. ep. 2. c. 8. de incarn. & grat. Christi c. 26. *(r)* Mat. 19.

12. HoWe it is vnderstoode, that a wicked man by Faith, and freely is iustified.

ANd whereas the Apostle *(a)* saith, that a man is iustified by Faith, and freely; those wordes are to be vnderstood in that sense, which the continuall contente of the Catholike Church hath helde and taught. To wit, that we are therefore said to be Iustified by Faith, because Faith is the beginning of mans saluation, the foundation and roote of all Iustification: *(b)* without the which it is impossible to please God, & to come to the societie or his children: And we are therefore saide to be iustified *(c)* freely, because none of all those thinges that goe before iustification, whether it be Faith, or Workes, doe deserue the grace of Iustification. For if it be Grace, now not of workes, otherwise, as the same Apostle saith, *(d)* grace now is not grace.

(a) Ro. 3. Aug. de prædest. sanct. c. 7. ser. 38. de temp. *(b)* Heb. 11. *(c)* Aug. l. 6. Hypog. c. 4. l. 1. quæst. ad Simplic qu. 2. lib. 1. cont. Pelag. & Cœlest. cap. 31. serm. 15. de verb. Apost. c. 2. de spir. & lit. cap. 26. Prosp. ad 3. prima. dub. Gennuen. Hammo. in Rom. 3. *(d)* Ro. 11.

13. Against the vaine confidence of Hereticks.

ANd although it be necessarie to beleue, that sinnes neither are, nor euer haue bene forgiven, but freely through the mercie of God, for Christ

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Christ his sake: yet must wee saie, that to no man which braggeth of a confidence and certaintie of the remission of his finnes, and which resteth only in that, either are or euer were finnes forgiven: whereas euen among Heretickes and Schismatikes, this vaine confidence, and voide of all pietie, may be, yea and is in these our daies, and with great contention is vaunted off against the Catholike Church.

But neither is this to bee affirmed, that those which are truely iustified, ought for to assure themselves, without any manner (a) of doubt, that they are iustified; and that no man is absolved from his finnes and iustified, but he who doth assuredly beleue that he is absolved and iustified, and that by this faith only, absolution and iustification is accomplished: as though hee, that beleued not that, must needs doubt of the promites of Almighty God, or of the efficacie of Christs death and Resurrection. For as no godly person ought to dout of the mercie of God, of the merite of Christ, and of the vertue and efficacie of the Sacraments; so euery man considering himselfe, and his owne infirmitie and indisposition, may iustly haue some feare of his owne grace: whereas with certaintie of Faith (in which there cannot be any falshood) no man can know that he hath obtained the Grace of God.

(a) *Iob. 9. Psal. 18. Eccles. 9. Eccli. 5. Pro. 20. I. Cor. 4. Aug. de perf. iust. cap. 15. in Psal. 41. lib. 10. Conf.*
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cap. 32. Hier. ep. 127. ad Fabiol. mansio. 23. Chrys. hom. 11. in 1. Cor. Theod. in cap. 4. 1. Cor. Bern. ep. 42. & 85. ser. 2. in octa. Pasch. Haimo. in cap. 4. 1. ad Cor. Greg. lib. 6. ep. 22. Cassian. Col. 22. cap. 7. See the 3. question of finnes against the holy Ghost pag. 315.

14. Of the encrease of Iustification once receiued.

They therefore who are thus iustified, and made the frendes and (a) domesticals of God, going from vertue to vertue, (b) are renewed, as saith the Apottle, (c) from day to day: that is to say, by mortifying (d) the members of the fleshe: and (e) exhibiting them as instruments of Iustice vnto sanctification, by the obseruation of the commandementes of God and of the Church, in that Iustice which they haue receiued by the grace of Christ (Faith cooperating with good Workes) they doe encrease and are more iustified, as it is written: (f) *He that is iust, let him be iustified yet: And againe, (g) Doe thou not feare to be iustified euen vnto death. And againe, you doe see that by workes a man is iustified, and not by Faith only.* And this encrease of Iustice, doth the holy Church demand when she praieth: *Giue vs, O Lorde, encrease of Faith, Hope, and Charitie.*

(a) *Eph. 2. (b) Ps. 83. (c) 2. Cor. 4. (d) Col. 3. (e) Ro. 6. Aug. de morib. Eccles. Cathol. cap. ult. lib. 14. de Trin. c. 17. l. 2. de peccat. mer. cap. 7. 13. 17. lib. 6. cont. Iul. c. 7. serm. 16. de verb. Apost. cap. 5. Fulg. ep. 4. c. 3. Bern. ep. 91. Conc. Vien. Clemē. ad nostrū de haer. (f) Apoc. 22. (g) Eccli. 18. (h) Iac. 2. (i) In orat. Domini. 13. post Pent.*

15. *Of obseruing the Commaundements, and of the necessity and possibility thereof.*

B Vt no man, although he be iustified ought to thinke himselfe free (a) from obseruing the Commaundements, nor vie that rash speech prohibited (b) by the fathers vnder paine of excommunic: that the Commandemēts of God are impossible to be obserued of a man that is iustified. For God doth not cōmaund (c) impossible thinges, but in commanding he doth admonish thee, both to doe what thou art able, and to aske that which thou art not able; and he helperh that thou maiest be able. Whose Commandements (d) are not heauie, whose yoke (e) is sweete, & burdenlight. For they that be the sonnes of God, do loue Christ: And they that loue him, as he himselfe (f) witnesseth, doe keepe his speeches; which certes, with the helpe (g) of God they are able to performe. For although in this mortal life, neuer so holy & iust persons do sometimes fall, (h) at the least into light and quotidiana sinnes, which are also called venial, they doe not therefore ceale to be iust. For euen of iust persons (i) is that speech both humble and true: (k) *forgiue vs our debts.* Wherby it cometh to passe, that the iust persons themselues, ought to thinke themselues so much more bound to walke in the way of iustice, in that they (l) being now delivered from sinne, & made seruantes to Almighty God: by liuing (m) soberly, iustly, and godly, may

may profite and goe forward through Christ Iesus, by (n) whome they haue had accesse into this grace. For, God doth not (o) forsake those that are once Iustified with his grace; vnlesse he be first forsaken by them. No man therefore ought to flatter himselfe (p) with only Faith, thinking that by holy Faith, he is made heire, and shal obtaine the inheritance, although hee suffer not with Christ. For euen Christ himselfe as the Apostle (r) saith: *Whereas he was the sonne of God, he learned by those thinges which he suffered, obedience: and being consummate, was made to all those that obey him, cause of eternall saluation.* And for that cause the Apostle himselfe admonisheth the iustified, saying. (s) *Knowe you not that they that runne in the race, all runne in deed, but one receiueth the price? So runne that you may obtaine. I therefore so runne, not as it were at an vncertaine thing: so I fight, not as it were beating the aire: but I chastise my body, and bring it into seruitude, least perhaps when I haue preached to others, myselfe become a reprobate.* Also the Prince of the Apostle S. Peter. (t) *Brethren, labour the more that by good workes you may make sure your vocation and election: for doing these thinges, you shall not sinne at any time.*

Whereby it appeareth, that they goe against the true doctrine of the Catholique Religion, who say, that a iust man in euerie good worke sinneth at least (v) venially; or (which is more intolerable) that he deserueth euerlasting paines: as they also doe erre, who holde that iust men

doe sinne in all their workes, if in them, for to excite their owne sloth, and to encourage themselves to runne in the race, hauing withall their principall end that God may be glorified, they haue also a regard to the eternal(x) reward: whereas it is written. (y) *I haue enclined my heart to doe thy Iustifications, for the reward.* And of Moyses the Apostle saith, that (z) *He looked vnto the remuneration.*

(a) Mat. 28. Hier. Beda, & Theoph. ibidem. Aug. lib. cont. 2. ep. Pelag. cap. 4. Cyp. de unitat. Eccles. Conc. Vien. in Clem. ad nostrum de haret. See q. 5. of the ten Com. p. 64. & q. 1. of the precepts of the Church, pag. 90
(b) Hier. in expla. Symb. ad Damas. Con. 2. Araus. c. 25.
(c) Aug. de natura & grat. c. 43. l. 2. de pec. mer. c. 6. de gratia & lib. arbit. c. 16. Chry. ho. 8. de pœnis. Leo. ser. 5. de quadr. See q. of the ten Com. p. 66. (d) 1. Io. 5. (e) Mat. 11. Aug. de nat. & grat. c. 69. Ber. pe. 341. Chry. in Ps. 111. (f) 10. 14. (g) Aug. ser. 61. de temp. l. 3. cont. Crescon. Grammat. c. 4. (h) Idem de vera & falsa pœnit. c. 5. de spir. & lit. c. 28. Greg. li. 6. in 1. Reg. c. 2. Beda. in ca. 26. Pro. rel. 24. Of sins in general. q. 3. p. 272. of the purging of sins q. 2. & 5. (i) Conc. Milcu. can. 7. & 8. (k) Mat. 6. (l) Rom. 6. (m) Tit. 2. (n) Rom. 5. (o) Aug. de nat. & grat. cap. 26. Prosp. senten. 7. ad cap. Gallor. & ad 7. obiect. Vincens. (p) Chry. hom. 3. & 9. in Io. hom. 70. in Mat. in Psal. 110. l. cont. vitup. Monast. vit. Fulg. l. 2. de remis. pec. c. 10. Greg. ho. 29. in Euang. & lib. 33. moral. c. 7. Aug. de gra. & l. arbit. c. 8. Cyr. l. 10. in Ioan. 6. 16. See the third quest. of sines against the holy Ghost. 316. and the 1. question of good workes 348. (q) Rom. 8. (r) Heb.

Heb. 5. (s) 1. Cor. 9. (t) 2. Pet. 1. (v) Job. 1. 2. Mat. 6. Luc. 11. 1. Cor. 7. 2. Pet. 1. 1. Io. 3. 5. Amb. in cap. 1. Luc. Orig. hom. 2. in Luc. (x) 1. Cor. 9. Heb. 11. 12. Col. 1. 3. Mat. 4. 5. 10. Luc. 6. 14. 16. 1. Tim. 4. 2. Paral. 15. Eccli. 12. 18. Ephes. 6. 2. Thes. 1. Gal. 6. Aug. prefat. in Psal. 31. & in Psal. 93. 120. Cyp. epist. 9. 16. 56. (y) Ps. 118. (z) Heb. 11.

16. That the rash presumption of Predestination, is to be auoided.

Moreouer, no man so long as he liueth in this mortality, ought so farre to presume of the secret misterie (a) of Gods predestination, that he doe assuredly perswade himselfe, that he is of the number of the predestinate: as though it were true, that he which is iustified, either (b) can sinne no more, or if hee shall sinne, ought to promise himselfe (c) assured recouerie and amendment. For it cannot be knowne, but by speciall reuelation, whom God hath chosen vnto himselfe.

(a) Aug. lib. 6. c. 7. & 8. Hypog. de correptione & grat. cap. 13. Prosp. ad 12. obiect. Vinc. Greg. hom. 38. in Euang. Ber. ser. 2. in octa. Pasch. (b) Mat. 24. Ezech. 18. Aug. bar. 82. Hier. l. 2. adu. Iouin. cap. 12. Aug. de correptione & grat. cap. 6. & 7. de don. per seu. cap. 6. lib. 6. de Gen. ad lit. c. 28. Prosp. ad 24. obiect. Vincent. Bern. ep. 42. Cyr. lib. 10. in Io. cap. 16. Theoph. in c. 26. Mat. Conc. Vien. in Clem. ad nostrum de haret. (c) Fulgent. de fid. ad Pet. cap. 3. Bern. serm. 38. ex paruis. August. tract. 33. in Ioan. See the 3. question of sinnes against the holy Ghost. page 315.

17. Of the gifte of perseuerance.

INlike manner concerning the gifte of perseuerance, whereof it is written: He (a) that shall perseuer vnto the end, he shall be saued: Which gifte certes can no (b) other-where be had, but of him that is able (c) to make him which standeth, so to stand, that he may stand perseuerantly; and to restore him that falleth: no man can (d) promise himselfe any assurance with absolute certaintie: though all men ought to place and settle a most firme confidence in the helpe of almightie God. For God, except they themselves be wanting vnto his grace, as hee hath begunne (e) a good worke, so hee will perfitte it, (f) working both to will and to accomplishe. Howbeit (g) they that thinke themselves to stand, let them take heed least they fall: and (h) let them worke their owne saluation with feare and trembling, in (i) Laboures, in Watchings, in Almes, in Praiers and oblations, in Fastings, and Chastitie. For knowing that they are regenerate into the (k) hope of glorie, and not yet into glorie, they ought to feare the combate which is yet behinde, (l) with the worlde, the flesh, and the deuill: In which combate they cannot be conquerours, except being holpen with the grace of God, they obey the Apostle saying: We are debtors not to the flesh, to liue according to the fleshe: For if you liue according to the flesh, you shall die: But if by the spirit

you mortifie the deeds of the fleshe, you shall liue.

(a) Math. 10. 24. (b) Aug. de don. perseu. cap. 1. & 17. de corrept. & grat. cap. 6. (c) Rom. 14. (d) Aug. ho. 55. ex 50 lib. 11. de ciuit. Dei. cap. 12. & l. 20. cap. 7. ep. 121. cap. 2. Chrys. hom. 11. in epist. ad Philip. Amb. in Psalm. 37. Bern. serm. de duplici Baptismo. (e) Phil. 1. (f) Phil. 2. (g) 1. Cor. 10. 12. Rom. 10. August. epist. 107. de don. perseuer. cap. 8. Chrys. lib. 2. de compunct. cord. (h) Phil. 2. August. de natura & gratia. cap. 27. de dono perseuer. cap. 13. (i) 2. Cor. 6. (k) Rom. 52. (l) Bern. serm. 3. in vigil natiuit. Dom. ser. 1. in Psalm. Qui habitat. meditat. cap. 14. 15. (m) Ro. 8.

18. Of them that are fallen, and their reparation.

BUt they which by sinne haue fallen, from the receiued grace of iustification, may (a) be iustified againe: when Almighty God stirring the vp, by the Sacrament of Penance through the merits of Christ, they shall procure to recover the lost grace. For this manner of Iustification is the reparation of him that is false, which the holy Fathers haue (b) aptly called the second Table after the shipwracke of the losse of grace. For in the behalfe of them that doe fall into sinne after Baptisme, Christ Iesus hath instituted the Sacrament of Penance, when he saide: (c) Receiue ye the holy Ghost, whose sinnes you shall forgue, they are forgiven them, and whose you shall retaine, they are retained. And therefore we must say, that the Penance of a Christian man after his fall, is farre

different from that of Baptisme: And that therein is contained not only a ceasing from sinne, and a detestation thereof, or a contrite (d) and humble hart: but also that (e) Sacramentall confession is to be made of the same, at the least in desire, and at due time: and there is necessarie also, the absolution of a Priost, as also satisfaction, (f) by Fasting, Almes, Praiers, and other deuout exercises of a spirituall life: not certes for the euerlasting paine, which either by the Sacrament, or by the desire of the Sacrament is remitted, together with the faulte; but for the temporall punishment which as (g) the holie Scripture doth teach, is not, as it is in Baptisme, wholly remitted vnto them, which being vngratefull, vnto the grace of God, which they once receiued, haue (h) contristated the holy Ghost, and haue not bene astraide (i) to violate the Temple of Almighty God. Of which penance it is written: (k) *Be mindfull from whence thou art fallen, and doe Penance, and doe the first workes*. And againe: (l) *the sorrow that is according to God, worketh Penance vnto saluation which is stable*. And againe: *Doe Penance*: (m) *And yelde frutes worthie of Penance*.

(a) *Aug. bo. 50. ex 50. vide quaest. 1. & 2. of the Sacrament of Penance.* (b) *Vide of the Sacrament of Penance quaest. 2. 199.* (c) *Io. 20. ibid. quaest. 1. pag. 197.* (d) *Psal. 50 See pag. 199. 201.* (e) *See qu. 5. & 6. ibid.* (f) *See q. 7. & 8. ibidem.* (g) *Num. 12. 2. Reg. 12. 24. See quaest. 7. pag. 210.* (h) *Eph. 4. (i) 1. Cor. 3. (k) Apo. 2. (l) 2. Cor. 7. (m) Mat. 4. (n) Luc. 3.*

19. That

19. That by euery mortall sinne grace is lost,
but not Faith.

And against the subtile deuises of some men, who by sweete speeches (a) and benedictions doe seduce the harts of Innocents, we must affirme: that not only by infidelitie, by which euen Faith it selfe is lost: but also by euery other (b) mortall sinne whatsoeuer, although (c) Faith be not lost, yet the receiued grace of Iustification is lost: defending hereby the doctrine of Gods lawe, which excludeth from the Kingdome of God, not only Infidells, but also the Faithfull, that are (d) Fornicatours, Aduouterers, Effeminate, Liers with mankind, Theues, Couetous persons, Drunkerdes, Railers, Extortioners, and all others that commit mortal sinne: from which they may with the helpe of Gods grace abstaine, and for which they are separated from the grace of Christ.

(a) *Rom. 16. (b) Iac. 2. Bas. lib. 1. de Baptis. par. 2. & lib. 2. c. 9. (c) Mat. 7. 25. Luc. 12. 10. 12. 1. Cor. 13. Iac. 2. Aug. lib. 15. de Trin. cap. 18. tract. 10. in ep. 10. Fulgent. de incar. & gratia Christi c. 26. (d) 1. Cor. 6. Gal. 5. Ephes. 5. Apoc. 21.*

20. Of the fruite of Iustification, that is to say, of the merit of good workes, and of the reason of the same merit.

Therefore vnto those persons, that are by these meanes Iustified, whether they haue per-

perpetually preferred the grace received, or recovered it againe being lost: these words of the Apostle are to be proposed, (a) *Abound ye in euery good worke, knowing that your labour is not vaine in our Lord.* (b) *For God is not vnjust that he should forget your worke, and loue which you haue shewed in his name.* And: (c) *Do not leese your confidence which hath a great remuneration.* And therefore to such as worke well to the end, and hope in Almighty God, life euerlasting is to be proposed, both as a grace mercifully promised through Iesus-Christ, to the sonnes of God: and as a reward (d) also, by the promise of God himselfe, faithfully to be rendered to their good workes and desertes. For this is that crowne of iustice, which after his conflict and course, the (e) Apostle saide was laid vp for himselfe, to be rendered vnto him by the iust Iudge: and not only to him, but also to all those that loue his comming. For whereas Christ Iesus himselfe doth continually instill vertue into the iustified, as the head into the members, and the vine into the branches: which vertue alwaies goeth before, accompanieth, and followeth (f) their good workes, and without which, those workes can by no meanes be gratefull to God and meritorious: it is to be thought, that there is nothing now waiting vnto the iustified, but that with those workes, which are done (g) in God, they may bee deemed, according to the state and condition of this life, fully to haue satisfied the law of God, (h) and to haue

haue truly deserved life euerlasting, to be possessed also in the due time, if they departe out of this world in grace. For asmuch as Christ our Saviour saith: (i) *He that shall drinke of the water that I will giue him, shall not thirst for euer, but it shall become in him a fountaine of water, springing vp vnto life euerlasting.* So, neither our owne proper iustice, as proper from our selues, is established, neither are we ignorant of the iustice of God, or doe reiect the same. For, that which is called our iustice, because by it being inherent in vs we are iustified: that very same iustice, is the iustice of God, because it is by God infused into vs through the merit of Christ.

Neither is this to be omitted, that although there be so much attributed to good workes in holy scripture, that euen vnto him (k) that shall giue a cuppe of colde water to one of his little ones, Christ doth promise that he shall not loose his rewarde: and the (l) Apostle witnesseth, that, the tribulation which presentlie is momentarie and light, worketh aboue measure exceedingly, an eternall weight of glorie in vs: yet God forbid that a Christian man, should either (m) trust or (n) glory in himselfe, and not in our Lord: whose goodnesse is such towards all men, that hee will haue those thinges to bee their (o) merites, which are his giftes. And because (p) all of vs offend in many things, euery one ought to haue, as mercy and goodnesse, so also seueritie and iugement before his eyes: no man iudging him-

himselfe, although (q) he be not guilty in conscience of any thing : because the whole life of man, is to be examined and iudged, not by the iudgement of man, but of God, who (r) will lighten the hidden thinges of darkenesse, and will manifest the counsailes of the hartes : and then the praise shall be to euery man of God, who, as it is written. (s) *Will render to euery man according to his workes.*

(a) 1. Cor. 15. (b) Heb. 6. (c) Heb. 10. (d) Aug. de grat. & lib. arbit. c. 8. 9. epist. 105. & 52. l. 1. cont. aduersa. leg. & Proph. c. 16. de morib. Eccles. Cathol. c. 25. de correp. & gratia c. 13. tract. de Epicur. & Stoicis c. 3. Cypr. de oper. & Eleemosy. ep. 56. 60. Chrys. ho. 42. in Gen. ho. 43. in 1. ad Cor. Greg. hom. 17. in Euang. (e) 1. Tim. 4. Aug. hom. 14. ex 50. cap. 2. in Psal 83. tract. 3. in Ioan. Theoph. & Oecum. in cap. 4. ep. 2. ad Tim. (f) Conc. 2. Araus. can. 18. Aug. de correp. & gratia. cap. 13. de grat. & lib. arbit. cap. 6. serm. 15. de verb. Apost. cap. 2. Fulg. lib. 1. ad Moni. cap. 11. 12. (g) 10. 3. (h) Aug. sent. 313. Prosp. (i) 10. 4. (k) Mat. 10. (l) 2. Cor. 4. (m) Aug. de Prad. sanct. cap. 5. de grat. & lib. arbit. cap. 6. (n) 1. Cor. 1. 2. Cor. 10. (o) Cælest. l. ep. 1. can. 11. Aug. in Ench. c. 107. ep. 105. de gratia & lib. arbit. cap. 6. Gennad lib. de Eccles. dogmat. c. 32. (p) 1ac. 3. (q) 1. Cor. 4. (r) Ibidem. (s) Mat. 16. Rom. 2. Psal. 61.

Laus Deo Virginique Matri Mariae.

The

The Translatour to the Reader.

Hitherto (gentle Reader) haue I performed the part of a Translatour: how faithfully and foundly, thy selfe shall iudge. Yet this will I promise of my selfe, that there hath not wanted that diligence, which in Translating a worke of matters of Catholicke Doctrine, abounding with so many places of Scripture, or rather compacte of words and sentēces of Scriptures and Fathers, & in so short a Volume setting downe the whole summe of our Religion, is in anie Learned mans iudgement necessarie. Nowe whereas I haue founde in the running-ouer this notable worke, some fewe questions, either not touched at all, or not so thoroughly handled, as the necessity of our Countrey doth require: I haue heere thought good with as much breuity as the thinges will permitte, and according to my simple skill in Diuinitie, to adresse thee the same: that thou hauing as it were in one Posie, each pleasaunt flowre contained, maiest be prepared against all manner of pestilent vapours, which in so vnfauorile an aire, thou maiest meete withall. Thy part it shall be, that as with the going forward of this work, my desire of thy spirituall good hath increased: so thou also doe continue, if not increase, the gratefull acceptance of my labours.

AN

AN EXPOSITION OF
CERTAINE QUESTIONS
not handeled in this Booke.

I.

*Of Hallowed and Sanctified Creatures,
used in the Church.*

II.

Of Pilgrimage vnto holy places.

III.

Of Indulgences, or Pardons.

IV.

*Of Seruice and Praier in the Vulgar
tongue.*

*Euerie one diuided into certaine Articles,
in which are also expounded diuerse
other Controuersies, belonging to the
better vnderstanding of the princi-
pall Question.*

OF

OF HALLOWED AND
SANCTIFIED CREATURES
in Gods Church.

1. *Is there any creature holier than another?*

Although all sanctitie and holines be prin-
cipally in God himselfe, yet from him as
from a most plentifull fountaine of all goodnes,
doth also spring and flowe holines into his crea-
tures: first into his reasenable creatures, who
onlie may by his grace be made his liuely mem-
bers, and so be endowed with true holines: and
than, both the Sacramentes by which hee wor-
keth his grace, and whatsoeuer thing hath any
special relation or order vnto the holinesse which
is in God or in his creatures, may iustly and true-
lie be called holie. And concerning the sanctifi-
cation of the members of Christs mysticall bo-
die, and the holines of his Sacraments, by which
we are sanctified to euerlasting life, enough hath
beene saide before in this wholle booke, but of
the holines of other creatures religiouslie depu-
ted in the Church, for our spirituall good, we
meane here briefly to intreate: and namely of
*Holy daies, Holy water, Hallowed Palmes, Ashes,
Oyle, and finally of Hallowed places.*

2. 19

OF HALLOWED

2. *Is not the different estimation of daies contrarie to holy Scriptures?*

NO verely : for we account some daies holier than other, by the example of God himselfe, who sanctified the (a) Sabaoth, and commanded also the same to be hallowed by (b) his people, with many other daies, which he calleth holy, solemne and venerable daies : yea the people of God, did not only Religiously obserue these daies, but also vpon new occasions of singuler benefites receiued from God, they instituted newe Feasts, and deuoutely obserued the same. As wee reade of the Feast instituted by (c) Mardocheus, and the dedication (d) ordained by Iudas Machabeus, and honored by our (e) Saviours owne presence. Neither doth this difference of daies (so long as it is not obserued according to the ceremonious figures of the Iewes, which are now expired; nor according to the vaine and superstitious obseruation of the Gentiles, which (f) the Apostle condemneth) euen in the newe Law of grace, repugne against the Lawe of God : yea it is agreeable to holy Scriptures, and according to the continuall practise of the Church. So doe we see in steed of the Iewes Sabboth the (g) Sunday to haue beene brought in, and alwaies obserued. Neither did Saint Paul superstitiously iudge betweene day & day, (h) when he made hast if it were possible, to keepe the

CREATVRES.

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the day of Pentecost, that is, of remission, and of the holy Ghost, as noteth Beda at Hierusalem, giuing vs therein both example of Celebrating Christian Feasts, and also as S. Hierom (i) noteth, of the lawe fulnesse of pilgrimage; of which we will speake hereafter. So doe wee also obserue the Feastes of the Passion of our Lorde, of Easter, of Ascension, and others, which S. Augustine saith (k) either vndoubtedly to haue beene instituted in generall Councells, or rather to haue proceeded from the Apostles themselues, as these forenamed Feastes must needes, whereas they are mentioned of Fathers (l) more ancient than any generall Counsaile.

Finally of the holy daies of our Lorde, thus saith (m) S. Augustine, *Wee dedicate and consecrate the memorie of Gods benefites with solemnities, Feastes, and certaine appointed daies, least by tract of times there might creepe in vngratesul and vnkind obliuion.* But of Festiuities of Martyrs: the same saith thus. (n) *Christian people, Celebrate the memory of Gods Martyrs with religious solemnity; both to moue themselves to imitation of them, and that they may be partakers of their merits, and be holpen with their prayers.* And of all Saints generally: (o) *Keepe yee and celebrate with sobriety, the natiuities of Saints, that we may imitate them which haue gone before vs, and they may reioice with vs, which pray for vs.*

These daies therefore are worthely accounted more holy and reuerend, than are other ordinarye and prophane dayes : be-

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cause

because they represent vnto vs the singular liberality of Almighty God shewed in them, first in the person of our Saviour: as the Sunday: (of which in steede of all the Feasts of our Lorde, we will exemplifie) on which day he was borne, rose againe and sent the holy Ghost. And therefore that day representing vnto vs the Natiuity of Christ both vnto this life, and vnto immortall glory: and also the Natiuity of the Church by the holy Ghost, is no doubt of greater dignity than the Sabbath of the Iewes. For that day, in that it signified a gratefull memorie of things passed: did onely carry a relation vnto the materiall creation of the world. And in that it represented things to come; partely it is to be abolished, for that those things now be (p) fulfilled: (as the rest of Christ in the Sepulcher from his workes of our redemption: (q) the rest and quiet of those which are regenerate in Christ from the seruile workes of sinne: and the (r) rest of holy soules in the bosome of Abraham:) Partely it is more notably and excellently supplied by the Dominicall day. For the Sunday farre more exceeding that, in signification of rest, representeth vnto the deuoute obseruers therof, the euerlasting glorie reuealed in Christ rising from death, and expected of all those which are his liuely members. As S. Augustine (s) noteth.

Nowe in Feasts of Saintes also, we both celebrate the memory of so great a benefite, as is the birth-day of our brethren into heauen & their Assump-

Assumption to so high a dignity, and their glorious triumph ouer the worlde, the fleshe, and the diuell: and we reioice also at so good examples giuen to all the Church, and a newe patron in heauen, and a newe cause of ioy to all the Celestiall Courte.

This therefore is the conclusion of this our discourse: that some daies especially, and before others, according to the custome of holie Scripture, and the auncient Fathers of the church, (t) are truly called Holie, Sacred, Mysticall, and of religious solemnity.

(a) Gen 2.3. (b) Exod. 20.8. (c) Esth. 9.27. (d) 1. Mach. 4.56. (e) 10.20.22. (f) Ro. 14.5. Gal. 4.10. Col. 2.16. v. de Theod. & Theoph. Orig. Amb. Occum. Primas. Ansel. in Ro. 14. Hier. lib. 2. in Iouin. Amb. in Gal. 4. Aug. Enchir. c. 79. & ep. 119 c. 7. (g) Act. 20.16. & ibid. Chrysost. & Bed. 1. 1. Cor. 16. 2. & ibidem. Chry. Amb. Theoph. & alij. Apoc. 1. 10. & ibi omnes interpretes. Clem. can. 65. Apost. Ignat. ad Magnes. Iust. apol. 2. Tert. de cor. mil. & apol. c. 16. Clem. Alex. l. 7. strong. Orig. ho. 7. in Exod. Athan. ho. in illud. Omnia mihi tradita sunt. Amb. ep. 83. Hier. in Gal. 4. Aug. lib. cont. Adim. cap. 16. Greg. lib. 11. epist. 3. Leo. epist. 81. Hylar. presat. in Psal (b) Act. 20. 16. vide Bedam ibidem. & Ep ph. hares. 75. (i) Epist. 17. ad Marcellam. (k) Epist. 118. (l) Clem. lib. 5. const. c. 21. Iren. apud. Iust. q. 115. Tert. lib. de cor mil. Orig. lib. 8. Con. Cels. (m) Lib. 10. cin. cap. 16. (n) Lib. 20. cont. Faust. cap. 21. (o) in Ps 88. Conc. 2. vid. Clem. lib. 8. const. c. 39. Eccl. Smyrn. apud. Euseb. lib. 4. hist. ca. 15. Orig. ho. 3.

in diuersos Euangelij locos. Tert. de cor. mil. Cyp. l. 3. ep. 6. & l. 4. ep. 5. Bas. orat. in Cord. Nyss. orat. in Theod. Naz. orat. in Iul. Amb. ser. 66. 77. 78. Hier. in cap. 4. ad Gal. & epist. 19. ad Eustoch. Prudent. in Hymno de SS. Petro & Paulo. Chry hom. 66. ad pop. Theod. l. 8. de Martyribus. Aug. in Ps. 63. & 88. Paulin. natali. 2. & 3. S. Felicis. Conc. Laod. ca 51. Carth. 3. cap. 47. Tolet. 3. cap. 23. Lugdun. can. pronuntiand. de Conf. d. 3. Mogunt. c. 36. (p) Heb. 4. 10. (q) Aug. tra. 30. in 10. (r) Aug. ep. 119. (s) Ibid. (t) Amb. ser. 62. Aug. Praef. in ep. 10. & l. 22. ciu. cap. 30. & lib. 20. cont. Faust. cap. 21. & ser. 21. de temp. Leo. serm. 4. de quadr.

3. And what must we esteeme of holie Water, and such like?

AS we call some daies more holy and religious than others, so do we also say the same of many other Creatures of God, which although they be good of themselues, as created by him which is essentiallie good, and (a) sawe that all thinges that he made were very good. Yet because both they for our punishment oftentimes become hurtfull vnto vs, either by their owne qualitie and disposition, or by the malice (b) of the Diuell, and also for to bring to passe and signifie some spirituall effecte, they be very holefomly (c) sanctified by the worde of God and Praier, as Saint Paul hath written, and (d) Christ himselfe in blessing the loaves which hee

mul-

multiplied hath taught. So doth the Church (e) vse to blesse Water, of which we haue most auncient testimonies: as also miraculous (f) examples of the effecte thereof. And S. Basil calleth it an Apostolicall Tradition: as it may also appeare by the Apottles owne Scholers, who make mention of the same.

But S. Alexander, he who 50. yeeres after S. Peter gouerned the Church: of holy water saith thus, shewing both the auncient vse therof, and by giuing a generall commandement confirming that which before hee practised. Wee blesse Water sprinkled with salte for the people, that all being sprinkled with it, may be sanctified and purified: Which thing also we ordaine as to be done of all Priests. For if the ashes of * an Heifer being sprinkled with blood, did sanctifie & clense the people: much more Water sprinkled with salte, and consecrated with diuine praiers, doth sanctifie and clense the people. And if by salte sprinkled by Heliseus the Prophet, the barrennes of the Water was healed: how much more the same salte being cōsecrated with diuine praiers, taketh away the barrennes of humane thinges, and sanctifieth those which are defiled, and clenseth, and purgeth, & multiplieth other good thinges, and turneth away the deceites of the Deuill, and defendeth men from the craftines of the euill ghost. For if by the touching of the * hēme of the garmēt of our Sauour wee doe not doubt, but that the diseased were cured: how much more by the vertu of his holy wordes are his elementes cōsecrated, by which humane frailty doth receiue healtie, both of bodie

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and

and soule. Thus farre S. Alexander in his Epistle.

The like is to be saied, (g) of holy Oile, (h) holy Bread, (i) holy Candelles, (k) holy Athes, holy Palmes, and such other; in euery one of which is some holy signification: either of spirituall medicine, or of celestially food, or heavenly glory, or penance, or victorie and triumph ouer the Deuill. Which sanctification and deputation of Gods creatures to certaine vses for Gods owne glory, and the spirituall and corporall good of Christians, if it were superstitious, then would not God haue prescribed in the olde (l) Testament, waters of ielosie, and (m) waters of expiation by sprinckling: neither would Eliseus haue vsed salte, (n) to sweeten miraculoussly the infected waters: neither would he haue sent (o) Naaman to washe himselfe seauen times in Iordan: neither should Christs Apostles haue vsed oile to (p) cure the sicke: Nor the Angell Raphael (q) with the liuer of the fish haue drinen away the Deuill: nor Dauid (r) with his Harpe haue kepte the euill spirit from Saull: Yea, nor our Saniour him selfe, both in Sacraments and out of them, occupied diuerse of his creatures, for the manifold good of mankinde, and his miraculous operations. That we may omitte the purging of veniall and quotidian sinnes, (s) which is by these Sacramentall thinges bestowed vpon vs, not only by the increase of our faith seruour and deuotion, which is procured by the vsing of them: but also by the high authority of the chiefe Ministers of

of the Church granting vs the same as Saint Gregory (t) vsed when he sent any holy tokens: and now is vsed besides the thinges aboue remembred, in hallowed memories of our religion.

(a) Gen. 1. 31. (b) Greg. lib. 1. dial. cap. 4. Aug. lib. 18. ciu. cap. 18. (c) 1. Tim. 4. 5. (d) Mat. 14. 19. Luc. 9. 16. (e) Clem. 1. 8. Const. cap. 35. Dion de eccles. hier. c. de Baptism. Alex. 1. ep. 1. Cyr. catech. 3. Cypr. l. 1. ep. 12. Amb. l. 4. de Sac. c. 5. & lib. de ijs qui in initiant. c. 3. Bas. de spir. sanct. c. 27. Epiph. her. 30. Aug. ho. 27. ex 50. & ser. 19. de sanct. & l. 6. in Iul. cap. 8. Conc. Nanner. c. 4. (f) Epiph. heres. 30. Theod. l. 5. cap. 21. Pallad. cap. 19. Greg. lib. 1. dial. cap. 10. Beda. lib. 5. hist. cap. 4. Bern. in vita Malach. See the histories of the newe Indies * Heb. 9. 13. 4. Reg. 2. 21. * Mar. 9. 21. (g) Vide Clem. Dion. Cas. vbi. supr. & Aug. tra. 118. in 10. Hier. in vita Hylar. (h) Aug. l. 2. de pec. mer. cap. 26. Paulin. ep. ad Alip. & Roman. (i) Strab. cap. 30. Conc. 4. Tolet. cap. 8. Zozim. in Pont. (k) Vide Maxim. in hom. de die Ciner. & Palm. (l) Num. 5. 14. (m) Num. 19. 17. Heb. 9. 13. (n) 4. Reg. 2. 21. (o) Ibid. 5. 10. (p) Mar. 6. 13. (q) Tob. 6. 8. (r) 1. Reg. 16. 23. (s) Vide S. Thom. 3. part. qu. 87. artic. 3. & Dom. Soto. 4. 15. qu. 2. & dist. 3. de cons. can. Aquam. See the Test of Rhemes. pag. 575. (t) Lib. 7. ep. 126. & lib. 9. ep. 60.

4. But Wherefore doe wee accounte one place more holy than another?

W Hosoouer denieth that one place in holinesse exceedeth another, knoweth not the Scriptures,

tures, which in respect of the apparitions made by God in diuerse places, attribute a certaine holinesse vnto them. And oftentimes in confirmation thereof imposeth * vpon such places, names to signify the presence of Gods power therein. Yea our Sauour saith (a) that the temple sanctifieth the golde, and the Aultar the gifte, signifying thereby an extraordinarie holinesse in the temple: and (b) S. Peter calleth the mount Thabor because of the transfiguration of Christ therein, the holy Hill. That we neede not (c) to doubt but the like holinesse is to bee attributed to the places of his *Natiuitie*, *Passion*, *Buriall*, *Resurrection*, and *Ascension*. For this cause was Moyses (d) commanded to loose his shooes from his feete, because the place wherein he stode was holy ground. And by the like apparition made by an Angell vnto Iosue, (e) the like holines was caused in the place. For this cause in the olde Temple, was euen priuate praier (f) made, as in a place specially dedicated vnto praier, and therefore called *a house of Praier*. And Daniel being (g) in Babylon a captiue, opening his window praied toward Hierusalem according to the common custome of the Iewes: and S. Peter and S. Iohn (h) went vp into the Tēple to pray. For this cause are, and alwaies haue beene amongst Christians certaine particuler (i) places seuered from the cōmon and prophane vie, to the religion and worship of God: which therefore, and for the solemne consecration and dedication of the same by Gods

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chiefe ministers, haue alwaies bene esteemed of a singuler kind of holinesse. And that very worthwhile. For vnlesse God were in a more speciall manner in the Church than in other places, the Apostle woulde not haue proued God to dwell in his faithfull people after a peculiar (k) manner, by his dwelling in the as in a Temple. How often in the Scripture do we read of the holinesse of the Temple, and of *sancta sanctorum*? And God promised (l) to heare easely the praier of his people offered vp to him in this temple: not that he doth (m) not heare euery where if he be (n) worshipped in spirit and truth, that is, with the spirituall and inwarde disposition of his holy faith and loue and with an humble harte, not neglecting (o) also in time and place the outward ceremonies, gestures and wordes: or that he may be comprehended in a Church made with hands; (p) whereas he filleth both heauen and earth: but because it pleaseth him, for our profite, to worke his wonders, and to be worshipped rather in holy places than in prophane. And what maruaile if these places being once consecrated (q) and dedicated vnto God, haue in them a certaine heauenly vertue, when the thinges which are prophanely to be vsed, be (r) sanctified by the worde of God and Praier? if God himselfe say (s) that he sanctified the temple at the sanctificatio of the same made by Salomon? Yea if (as S. Chrysostome (t) saith) the Angells doe fill that place especiallie which is about the Aultar? S. Gregory

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witnesseth (v) that God by miracle shewed his presence at the dedication of a Church, when (the Deuill being gone thence in the likenesse of a fowe) a cloude came from heauen, and lighting vpon the Altar and couering it, filled the wholle Church with so great a reuerence and sweetefavour, that none durst presume to enter in. No otherwise than happened in the dedication of the Tabernacle (x) by Moyses and the (y) Temple by Salomon. Whose wonderfull vertue Heliodorus a Gentile had felte: when he saide: (z) *In that place is verely a certaine vertue of God; for he which dwelleth in heauen is a visiter and helper of that place.* Finally to say, that because Almighty God is according to his Godhead in all places, hee doth no more sanctifie one place than another: is to confound diuine and prophane thinges, yea to ioine heauen and hell together, as though the one were no more reuerend and holy than the other: whereas heauen therfore is holy, because in it God doth shew himselfe there vnro his Saintes and Angells: and for the presence of the humanitie of Christ and of his electe in the same.

Let vs therefore conclude this question in this maner: that, as God who is onely holy of himselfe, doth sanctifie his reasonable creatures by his grace: and hath intituted holie Sacramentes as instruments of working the same grace: and hath sanctified partely himselfe, partely by the Church his Spouse, certaine particular daies to the memory of his benefites and wonders: and

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* by his word at the prayers of his Church giueth a kinde of holinesse to diuerse of his Creatures, ordained to the stirring and procuring our deuotion, and the purification of our soules: so doth he by a particular assistance and presence of his Maiesty, or of his Angels and Saints, sanctifie some speciall places, according as it seemeth to his diuine goodnesse and wisedome. As also shall bee more particularlie declared hereafter.

* Gen. 22. 14. & 25. 16. (a) Mat. 25. 17. (b) 2. Pet. 1. 18. Hier. ep. 17. (c) Vide Hier. vbi supra. & epist. 17. & in Epita. Paula. (d) Exo. 3. 5. Act. 7. 33. (e) Ios. 5. 15. (f) 3. Reg. 8. 30. 2. Par. 6. 21. 3. Reg. 9. 3. Esa. 56. 7. Mat. 21. 13. vide 1. Reg. 1. 11. 2. Reg. 7. 18. 1. Par. 21. 30. Luc. 2. 37. & 18. 10. Act. 8. 27. (g) Dan. 6. 10. 3. Reg. 8. 48. 2. Par. 6. 37. (h) Act. 3. 1. (i) 1. Cor. 11. 8. 22. 34. & 14. 34. Clem. 1. 10. recogn. Euf. lib. 2. c. 17. ex Philo. Iust. in apol. 2. Tert. lib. cont. Valentinianos. Cypr. ser. de cleemosin. Greg. Neoc. apud Euseb. lib. 7. hist. ca. 25. vide ibi. cap. 26. secundum editionem. Ruffin. (k) 1. Cor. 3. 16. & 6. 19. & 2. Cor. 6. 16. Vide Aug. 1. 2. ad Simplic. q. 4. (l) 3. Reg. 9. (m) 1. Tim. 2. 8. (n) 10. 4. 23. (o) See before pag. 366. (p) Act. 7. 48. (q) Euseb. 1. 9. hist. cap. 10. & lib. 4. de vita Const. Ath. in apol. ad Const. Bas. in Psal. 114. Naz. orat. in nouam Dominicam. Sox. lib. 4. c. 13. Amb. 1. 1. ep. 5 & ser. 92. Gaud. tract. 4. de Dedic. Aug. ser. de temp 251. & seq. Gelas. ep. 1. Felix. 4. in ep. Prosp. de promiss. part. 3. c. 38. (r) 1. Tim. 4. 5. (s) 3. Reg. 9. (t) Hom. 1. super vidi Dominum (v) 3. Dial. cap. 30. (x) Ex vlt. (y) 3. Reg. 8. (z) 2. Mach. 3. 39. * 1. Tim. 4. 5.

OF

OF PILGRIMAGE.

OF PILGRIMAGE.

1. *What do we respect in places of Pilgrimage, more than in other Churches and places of deuotion?*

First, we may respecte the deuotion to that speciall Saint, whose Church we intende to visit, which happily hath no memorie in the place where wee dwell. For that Churches haue beene erected to the memory & honour of Saintes, euen since the Primatiue Church, and the time when Christians might haue publike Churches: all auncient Fathers and histories doe giue euident (a) testimonie: and the Monuments of all Countries doe shew: so that it is sufficient to nore some places of Fathers, whose antiquitie the Reader seeing, maie withall behold the antiquitie of the trueth it selfe. Neither doth this thing any way hinder or preiudicate the honour of God: whereas his glorie is the finall ende of all honor yeelded to his Saintes: And the very temple of Salomon (b) was both intended by Dauid, and erected by Salomon his Sonne, not onlie to sacrifice vnto God, and to powre out prayers to his diuine Maiestie: but also that it might be a reuerend place of rest for the (c) Arke of his sanctification, and for the (d) footstoole of his most holy feete, as the scripture it selfe recordeth. That we neede not to doubt, but for the like reason,

OF PILGRIMAGE.

reasō we may erect reuered memories vnto Saintes, where theire holy relickes, which were (e) liuely temples & holy instrumentes by which Almighty God himselfe (f) did speake, may bee with due honour referred. Yea moreouer although there be no relickes at all of them in that place: yet as it is lawfull to yelde them the honour of a Church when their relickes be present: so, although they be absent, their soules beeing neuer the lesse glorious in heauen, in both cases deserue alike.

And although there may bee at home the memories of as glorious and worthy Saintes, as abroad: yet neither is it our partes to make such comparison: and the very reuerend newnes of the place abroad stirreth vp deuotion: and God him selfe (who diuideth (g) to euerie one as he will) often times according to his secret disposition, graunteth our petitions, and worketh miracles, at one place, and by the intercession of one Sainte, and not of another: as S. Augustine (h) well noteth.

Secondly we may in Pilgrimage, respect the Sacred relickes of Saints remaininge in seuerall places: which as we saide before doe deserue vndoubted honour, for that they haue bin temples of the holy Ghost: instrumentes both of their soules to al good thinges, & also of Gods miracles & wonders: they are holy pledges * of our Patrones: remnantes of our most deare frendes: memories of triumphant conquerors; designed vnto everlasting

lasting and vnspokeable glory. Neither want we in this matter examples of holy scripture and testimonies of many holy Fathers. S. Hierome disputing against Vigilantius, one, whom the contempt of relicks hath made a famous Heretike, and defending the honour of relicks: affirmeth that God himselfe did honour in a certaine manner the bodie of (i) Moyses, burying it with his owne handes. And least this word of Gods honouring the bodie of Moyses, burying it with his owne handes, may seeme strange to some contentious head: let him consider that Christ him selfe saith. (k) *If any man minister to me, my Father will honour him.* The bones also of Heliseus (l) raised a dead body vnto life. We reade of the sepulcher of Christ our Saviour: (m) *In him shall the Gentiles hope, and his Sepulcher shall be glorious.* Which sentence S. Hierome vnderstanding as needes it (n) must be vnderstoode, of the Sepulcher of Christ, vseth an argument to Marcella, to inuite her to the holy Land.

Finally in the Scripture we learne that it is no superstition reuerently to esteeme of the verie (o) Lande which God honored with his promises and wonders: or to touch with deuotion Christes (p) garment: or to impute any vertue to (q) Peters shadowes: or to (r) S. Pauls Napkins, or Handkerchifes. All which nowe a daies woulde bee counted Idolatry (the more is the pittie) if vpon like opportunity offered, the like deuotion should be vsed, either to Christ, or to his holy Saints.

Saints. For whatsoeuer is doone by their Relickes, is doone by the Saints themselues. Of which wee haue an euident testimonie in the Actes of the Apostles, where that is said to haue beene doone by the hand of Paul, which it pleased God to shewe by the thinges brought from his body.

Nowe of the testimony of Fathers approuing and defending the honor of holy relickes, all booke are so full, that it were an infinite labor to Copy out their places. We will bee content with a few of those which the Catholicke Doctors vse to alleadge. Eusebius reporteth that the wodden Chaire of S. Iames was had in great veneration. Euen as nowe Saint Peters Chaire at Rome. S. Athanasius, as he saith himselfe, hauing receiued Saint Anthonies threed-bare Cloake, which the holy man dying bequeathed vnto him: *Did imbrace Anthony in Anthonies gistes, and enriched as it were with a great inheritance, ioisfully by the Vestiment remembreth the Image of his holinesse.* Saint Basil, when among the Iewes any did die, their Corpes were abhorred: but when one dieth for Christ, *precious are the Relickes of his Saints.* Before it was saide to the Priestes and persons dedicated vnto God: *He shall not be defiled with touching any deade body: but now he who toucheth the bones of a Martyr, receiueth a certaine participation of holinesse, from the grace remaining in the body.* Gregory Nyssene, after that he hath described the deuoute entrance vsed to be made by Christians into Martyrs Churches,

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and the earnest beholding of the buildings, and Images: saith thus. *When hee hath with these things delighted his eyes, he desireth to approche to the shrine it selfe: esteeming the very touching thereof, to be his Sanctification and benediction. But if any man permitte him to carry away the dust which doth compass about the shrine; the dust is taken for a reward, and as a thing of greate price, is gathered vp. As for touching the relickes themselves, if at any time so good a chaunce doe happen, that he may doe it, how much that is to be desired and wished, and with how manie increaties it is graunted, those which haue proued, and enioyed their desire; doe know.*

S. Gregory Nazianzen reprehendinge Iulian the Apostata, for his sacrilegious behauiour towards the relickes of Gods holy Saintes: Didst thou not reuerence those holy hostes slaine for Christ? Whose very bodies alone are able to worke the same which their holy soules, whether they be touched with handes, or honoured: yea whose very droppes of blood and small signes of their passions, are able to doe the same, which their bodies?

S. Cyrill Bishoppe of Hierusalem: That not the soules onely of Saintes may be honoured, and that we may beleue that in their bodies also being dead, there is vertue and power: a dead man lying in Helisew his Sepulcher, and touching the dead body of the Prophet, was restored to life.

S. Chrysostome: Wherefore lette vs often visite them: lette vs honor their Tombes, and with greate faith touch their relicks, that thence we may receiue
some

some benediction.

Theoderetus shewing the generall custome of honouring relickes, and the greate fruite receiued thereby, hath this saying. *The soules of the triumphant Martyrs, doe now liue in their heauenly Countrey, ioined with the quiers of Angells: But their bodies are not euery one buried in seuerall graues, but whole citties, towne, and countreys haue deuoted them amongst them, and ceasse not to acknowledge them very hole some to diseased mindes and to sicke bodies. For their bodies being deuoted, their force and grace remaineth whole.*

But S. Ambrose most plainlie and effectually, sheweth the honour due vnto relickes in these wordes. *But if thou aske mee, what doest thou honour in the fleshe now resolued and consumed? I honour in the flesh of the Martyr, the scarres receiued for Christ his name: I honour the memorie of one that liueth, by the perpetuities of his vertue: I honour the ashes consecrated by the confession of our Lord: I honour in the ashes the seedes of eternitie: I honour the bodie which shewed me how to loue our Lorde, which for our Lordes sake taught me not to feare death. And why should not the faithfull honour that body which the Deuills doe feare? Which they afflicted in the torment, and glorifie in the Sepulcher? I honour therefore the body which honoured Christ in the sword, which with Christ shall raigne in heauen.*

What S. Hierome thinketh of this pointe, many of his workes doe testifie, especially that which

of this matter he wrotte against Vigilantius, wherein against Vigilantius, Eunomius, Porphyrius, he most earnestly disputeth of this matter. But Saint Augustine reporteth so many miracles to haue bene wrought by Saint Steuens relikes, that wholle bookes canot containe them. Wherefore writing vnto Quintianus, hee saith of those which caried his letters: *they bring the relikes of the most blessed and glorious Martyr Steuen, which your holinesse is not ignorant, how conueniently yet ought to honour, euen as we also haue done.*

* We haue bene longer in alleading of Fathers, than we purposed: yet not without expectation of great fruite, both because of the diuerse calumniationes of this matter of relikes in these our daies, and also that the reader may hereafter rightly esteeme of our fidelitie, whan for breuity sake being contented with marginall quotations, wee shall not rehearse the Fathers places at large.

And thus much of the second title of Pilgrimage, which is relligiously to visite the relikes of Saintes.

Let vs now proceed to the third: which is the singuler woonders which God doth worke, and the most gracious giftes which hee doth bestowe at these holy places, where either there be the sacred Reliques of his Saintes, or some reuerende Image of the same, or of himselfe. For many times it pleaseth God, who is woonderfull in his Saintes (a) to worke his miracles at, and by their Relic-

Reliques: and vnto Images also, besides the ordinary holinesse which they haue by representing the persons whose Images they are, to giue a new Sanctification, shewing by them his mighty power, and the exceeding honour (b) to which he hath exalted his Saintes. And this hee doth at some special places, more than others, according to his diuine goodnesse and wisedome. God is indeede (saith Saint Augustine) (c) euery where, and is not contained, or inclosed in any place, whereas hee made all thinges. Yet who can searche out his Counsaile, wherefore in some places these miracles are done, in others they are not done? For vnto many is well knowne the holinesse of the place, where S. Felix his body of Nola is buried, whither I willed that two of my Clerks should go, because from thence it might be more easely and faithfully written, whatsoeuer in any of them should be miraculously wrought. Is not affricke also full of Martyrs bodies? And yet we knowe not in any place heere about such thinges to be done. For (as the Apostle saith) (d) not all Saintes haue the giftes of curing diseases. So neither in all memories of Saintes, would he haue these thinges done, who diuideth vnto euerie one proper giftes, euen as hee will.

And yet the same Saint Augustine (e) reckoneth vp diuerse miracles wrought after that time in Affricke, whose onely testimonie in this behalfe ought to be of sufficient credite, to any Christian minde. At a small quantity of the holy Land by S. Augustins appointment digged into the ground, where an Oratory was also made

ouer it, was presently cured one sicke of the palse. A yonge man possessed of the Deuill, was deliuered at the memory of SS. Geruasius and Protasius at a towne called Victoriana. At the memorie of twentie Martyrs, in Saint Augustines owne towne, an olde man called Florentius praying with a loud voice (not without derision of certaine yong men standing by) for apparell, hauing lost his cloake, miraculously found by the sea side a fishe of great price, and in the same a gould ring, which S. Augustine attributeth vnto those glorious Martyrs, who bountifully had determined to cloathe their oratour. But at Saint Steuens relickes, infinite were the miracles which were wrought, as S. Augustine himselfe doth testifie. A blind woman receiued her sight, by touching her eies with flowers which had touched those holy pledges. Lucillus a bishop, onely by carying the same Saints relicke, was sodainly cured of a fistula. Eucharis a Priest was cured of the stone, and afterwarde of another disease lying for dead, was miraculously raised. Marriall by flowers brought from S. Steuens memorie, was moued to be a Christian, which before he had obstinately denied, presently sending for the Bishop of the cittie, who at that instant was with S. Augustine at Hippo.

Three were healed of the goutte. A little child crushed to death with a carte running ouer him, was restored to life and to his former soundnes. A Nunne being dead was raised to life, onely
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by laying vpon her, her owne garment, which was made before to touch the relickes. The like happened to a daughter of one Bassus in Hippo it selfe. Where also with oile brought from the same relicks, the dead sonne of one Hyreneus beeing annointed, receiued his life againe. Eleusinus in the same cittie, laide the deade bodie of his Sonne vpon the afore-said memory, and receiued him liuing.

The same Saint also at large setteth downe a woonderfull miracle done vpon Easter-day at the same relickes, he being then with the wholle people present in the Church. To conclude he laith, that beeing only but two yeeres since they had any memory of this Saint in his cittie, the miraculous cures of diseases which they by diligent inquiry found (and yet they coulde not finde all) came to the number of threescore and ten. And reporting a strange thinge which happened vnto one Petronia a Noble woman, he addeth this sentence worthie to be laid before the eies of Heretickes of our time: *This doe not they beleene, who also beleene not our Sauour to haue been brought forth by the claufures of his Mother not stirred, and to haue entred into his Disciples, the doores being shutte.* A sufficient admonition for all those which haue care of their owne soules, not to regarde the wicked scoffes & tauntes, vsed by those mockers (f) *who according to their owne desires walke in impieties.* Who, *what (g) thinges soeuer certes they are ignorant of, they blaspheme, and what thinges*

foe naturally as dumme beastes they knowe, in those they are corrupted. As verie truely wrote S. Iude the Apostle of them, and all others their predeceffours. For, as we willingly followe, and ioiffully acknowledge for our Fathers, so many Saintes and Doctours alleadged before, so they truely, followe their auncestours, Iulian (b) the Apostata, the (i) Manichees, (k) Vigilantius, and Eunomius, yea the very olde heathen people (l) of which some complained that we make our Martyrs Idols, yeeldinge them those honours, which in auncient times the Idolaters grossely and superstitiously gaue to their owne inuentions: others impiously burnt and sacrilegiously prophaned the sacred relickes, no otherwile than in our daies hath bene donne by the bodies of the glorious lights of Gods Church, Ireneus, Hilarius, Martinus, that we may for naturall affection and pietie, conceale the barbarous dealings of some of our owne countrey men, to the eternall shame and reproch euen of the rest which little deserue it, and the setting forth to the shew of the wholle worlde, and to all posteritie (if the day of iudgement be not ouer neare such senselesse demeanours) the detestable brutishnes of heresie and infidelitie. Heliseus (m) was mocked by those vngratious children, Saint Paul (n) was saide to be a preacher of newe Gods, our Sauour was derided whan he saied, (o) that the wench was not dead but slept, yea his wholle working of miracles was attributed to (p) Beelzebub, and with

with as greate a shew of hypocritical deuotion, as our new Phariseys can shew, when they pretend to be so zealous of Gods glory, and such enemies of Idolatrie. Did their forefathers say to the blind man now illuminated, (q) onely indeede to deface the glorie of Christ) *Giue glory to God, we know that this man is a sinner?* But we will answer them: (r) *How can a man that is a sinner doe these thinges?* And: (s) *In this it is maraeillous that you know not whence he is, and he hath opened my eyes.* And we know that sinners God doth not heare: but if a man be a seruer of God and doe his will, him he heareth. From the begining of the world it hath not bene heard, that any man hath opened the eyes of one borne blinde. Vnlesse this man were of God, he coulde not doe any thing.

Miracles are the worke of God (t) alone: who sheweth his miracles and wonders to confirme the truth, and to be a testimony of (v) his owne approbation. Wherefore S. Augustine saierh that he was (x) held in the Church, *Vinculis miraculorum*, by the chaines of miracles. And an auncient, learned and famous Doctour was bould to say (y) *O Lord, if it be an errour which we beleue; wee haue bene deceiued by thee.* For these thinges amongst vs haue bene confirmed with such signes and wonders, as could not be done but by thy selfe. Whereas therefore God himselfe with so many miracles, examined and approued by as zealous, learned, and Godlye Doctours as our new men, I wil not say, now are; but euen when they are become greate

Saintes and true seruantes of God (which God graunt they may at the last) ~~he~~ like to be, hath commended vnto vs the honour of relickes, and confirmed the generall receiued deuotion of the faithfull people towards them, he doth no lesse binde vs to belecue that they are worthy of honour and reuerence, than hee did in times past, by his miracles exacte and demaund creditte of (z) Pharao. (a) Gedeon, (b) Zachary, (c) and such other like, yea and of those to whom the Apostles preached, in those particular thinges which than he propounded.

Now that which we haue hitherto, saied of the miracles wrought by relickes and before relickes (alwaies vnderstanding God the principall worker by them as by his instruments:) may also be applied vnto Images. For as in both relickes and Images, the principall reason of the honour yelded vnto them, is the Saint himselfe whole they are, and whome they represent, so is there equall reason of shewing miracles by them both. Which, how God hath in effect wrought in his Church, many examples doe shew. A certaine hearbe growing (d) vnder the picture of Christ, which the woman that by our Sauour was cured of her bloody fluxe, had erected, when it touched once the hemme of the garment in the same picture, had vertue to heale all diseases. Out of an Image of our Sauour (e) cruelly and barbarously cutte and mangled by the Iewes, issued blood, which healed many diseased persons.

At

At the Image of our Sauours face, sent by himselfe to Abagarus the King, was in Edessa a great miracle (f) wrought, the deliury of their Citie, and of the daughter of Cosdroas being possessed. Sabatius Constantinus (g) the sonne of Michael Balbus, when he praied before the Image of S. Gregory Nazianzen, had miraculously his speach restored, being dumme before. A wicked Image breaker (h) hauinge throwen stones at the Image of our Blessed Ladie, and broken it in peeces, in his sleepe saw the same most holy Virgin, terribly threatning and saying: *This hast thou done to thy owne destruction.* Who shortly after stroken and crushed with a mighty stone, had the due punishment of his horrible sacriledge. S. Bede affirmeth that, innumerable miraculous cures were publickely knowen to haue bene donne, at the deuoute Crosse of S. Oswalde a King of our Countrey: And namely of the healing of one Bothelin his arme beeing broken, by a peece of the woode which he had put in his bosome. Many other miracles might be alleaged (k) for the confirmation of this veritie, and the manifest defence of this third title of Pilgrimages. But these shall suffice no doubt, to all such as doe not wilfully harden their harts, and obstinately shut their eies and eares from the manifest light and sound doctrine of Christ and his holy Church.

The fourth title of Pilgrimage is that thereby, as by al painfull & laborious works, we do bring forth

forth fruites of * repentance, & take some kinde of reuenge of our sinnes committed, and mortifie our earthly members, and take vp the Crosse of Christ, and with him suffer somewhat according to our frailtie, that we may with him also be glorified. For which cause S. Paul amongst other his painefull and meritorious workes, reckoneth also these. *(1) Night and day haue I bene in the depth of the Sea, in iourneing often, in perills of waters, perills of theeues, perills of my Nation, perills of Gentiles, perills in the Citie, perills in the Wildernesse, perills in the Sea, perills among false breshren, in labour and miserie, in much watchings, in hunger and thirst, in Fastings often, in colde and nakednesse. &c.* But of this satisfaction there hath bene enough saide before. (m)

Fifthly, in Pilgrimage we exercise many and diuers vertues. Faith, in that we beleue the Saintes, who were men passible, like vnto vs, now to raigne with Christ, and that their bodies shall be raised againe and glorified. Hope, in that we seeke by their intercession, to attaine to that which they haue already receiued. Charity, in that wee for the loue of God principally, and also of them, as our neighbours in the highest degree, shew our selues readie to doe any gratefull thing vnto them. Humility, in that wee humble our selues vnto them of what condition, age, sexe or degree soeuer they were: Kinges and Princes submitinge their Regall crownes and scepters vnto them. Finally religion, in that wee deuoutly honour

honour God, who is gloriouse in his Saintes, and them also in that degree and honour which is fitte for the excellencie which Almighty God hath bestowed vpon them: not truely to yelde diuine worship, to their relickes or images. For we neuer heard of any that praied thus: Holy relickes, holy images, saue me, or pray for me, much lesse of any which did attribute vnto their relickes or images the worke of our Redemption and saluation, wrought onely by Christ our mediator. But this mediation being once wrought, we desire by the Saintes intercession, to haue the vertue of Christes blood applied vnto vs, by the bestowing of his graces and true repentance: no otherwise than when wee desire the same by the intercession of those which are aliue. Which S. Paul hauing vsed (n) and the scripture commended, is free from all superstition and Idolatrie, and warranteth the like toward those, which raining with Christ, are more vnited vnto him, lesse care full of themselues, and more charitable vnto vs. And if sometimes deuoute people vse these wordes, S. Peter haue mercy vpon me, S. Peter saue me, it must be vnderstoode in the true and lawfull meaning which it may haue. For wheras mercy (as was (o) saide aboue out of S. Augustine) is a *compassion in our hart of another mans misery, whereby we are compelled to yeld succour, if it lie in our power, as God may aboue all vnderstanding shew mercy, by giuing grace and glorie: so may his Creatures also accordinge to their*

their measure, by imparting vnto others that which they haue receiued from the fountaine of all goodnesse: Whether it be in Temporall or Spirituall thinges, according vnto that which hath beene saide (p) aboue of both kindes of workes of mercie. So likewise, although Christ by his blood be the chiefe author of our saluation, yet doth he vse Creatures as his instruments. For so are wee said truely to bee saued by the (q) Gospell, by (r) Faith, by (s) Hope, by (t) Baptisme, yea and sometimes by Men. *If by any meanes I may saue some of them.* (v) Saith Saint Paul. *And,* (x) *How knowest thou woman, if thou shalt saue thy husbände?* And againe: (y) *To all men I became all thinges, that I might saue all.* Again: (z) *This doing thou shalt saue both thy selfe, and them that heare thee.* And Saint Iames: (a) *He shall saue his soule from death.* Finally S. Iude. (b) *And these, certes, re-prone, being iudged; but them, saue, pulling out of the fire.* And, on other, haue mercie in feare. Where he vsing both speeches of sauing, and hauing mercie, warranteth those which with true vnderstanding and Faith, in the earnest desire of their heart, doe so vtter their affections to Gods holy Saints, without anie intention of diuine honour. Neither doth kneelinge before an Image or Relicke, beroken diuine worship. For our bodie being so limited as it is, wee doe by that very outwarde composition, signifie diuerse honours in our minde, and that lawefully, to our Parents, to Bishoppes, to Princes. Finally to God and his Saints,

Saints, alwaies in our minde respecting the diuerse dutie, though the externall action be the same. And here am I enforced to bewaile the barbarous rudenesse which Heresie hath brought our Countrey vnto. For many shall you finde, of all sortes of calling (though thanks be to God not of the ciuilest conditions) who will not sticke constantly to affirme, that their forefathers kneeling, and knocking their brestes, and vsinge other laudable acts of deuotion before Images at holy places, did verily thinke that those Images were Gods, and did absolutely powre out their praiers vnto the Images themselues. A thing, in my opinion, that argueth in those which auouch it, a want, not onely of piety, but of all ciuility. For if one called the Parents of these men Theeues, or Extorcioners, or of vile and base conditions, voide of all Gentry and Nobilitie, then woulde they storme and rage, and repute it an intollerable iniury. And yet both they themselues will resolutely thinke, and giue others leaue to suppose and saie the same, that their forefathers were fooles, and deprived of common sense and vnderstandinge, which were as much as to call them Beastes in humane shape and figure. And surely to thruste their auncestours out of Heauen (as they must needs, if they thinke them Idolatours) were somewhat excusable: because God will haue mercy on who he thinketh good, and giueth Heauen to a fewe whome he hath especially chosen, but to expell

expell them from the participation of a common vnderstanding, whereby only man differeth from beasts, is a thing altogether intolerable, and woonder, which none but vnkind Heretickes * without affection (as Saint Paul calleth them) could affirm.

And to worshipping Idollcs, and to repute Creatures as Gods, when the faith of one God which made Heauen and Earth, and the tidings of the Gospel was neuer heard of: (although among the wiser sorte of men none euer had such opinion, as S. Augustine sheweth of Plato and Cicerone) * yet was it in the common sorte of people an humane frailtie, whose vnderstanding darkened by Adams fall, could hardly arriue to any suspition of God, much lesse to a perfecte knowledge of his Maiesty. But what brutishnesse, must there be in those, who hauing heard of Christ, and beleeuing in him, and knowing the articles of their Creed, & esteeming of Christ his Saints as his freindes, and in Heauen gloriously raigning with him, yet must forsooth, of necessity thinke their Images whom they reuerence to be Gods? Since Christs comming, & the publishing of his Faith in the worlde, no Nation which otherwise fell from Christ, returned to Idolatrie: as may bee seene in the Turkes, and yet the Church of Christ alwaies professing his Faith, vsing his Sacramentes, keeping his Scriptures & Reading them, yea and Preaching him to countries of Infidels, and conuerting them vnto him: must

must bee thought to haue most grieuouſlie fallen of all other, into most brutishe ignorance and most senselesse Idolatrie? But this lamentation is more fitte for the secrete chamber of the heart, humbling it selfe before God for the sinnes of his people. This surely must I needes thinke, that they who thus esteeme of the beginners of their houses and families, are themselues void of all Nobilitie and Ciuitie, yea and all Humanitie, onely breathing by the proude spirite and vsauory vapour of Heresie, sente forth out of the pitte of hell. But to the intent (gentle Reader) that thou maiest more perfectlie apprehend the manner of worship which we yeelde vnto Reliques and Images: Thou shalt vnderstande, that a Relique may be considered in two maners. First as it is a part of the Saint: And so, it deserueth honor indeede, as hath beene shewed before, but lesse than the Saint himselfe, for that the whole is more perfect than one part alone. And that which we haue saide of the part of the bodie, or of the wholle bodie, which is a part of the wholle man, is also to bee vnderstoode of such exteriour thinges as were any way belonging vnto him, as his garments, and the instruments of his Passion, or whatsoeuer reuerende thinge hath touched this holy body: all which deserue a certaine affection of reuerence, although lesse than the Saint himselfe. For if in those whom we haue here naturally loued, we affecte after their death (as Saint Augustine saith) either their garment, or their

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their ring, or any such thing, and above all other things their bodies, which haue beene nearer vnto them, than any thing outwardly ioyned vnto them, howe much more ought we to esteeme of the like things in Saints, and especially of their bodies which the same Doctour calleth instruments and vesselles, which the holie Ghost hath vsed to all good workes? And surely if a king could, when he would, leaue off his hande, and sende it to his subiects abroad, no doubt but with great reuerence it would be euerie where receiued, especially if those which reuerenced the hand, did knowe that the King did see them, and beholde their dutifull shewes of loyall affection. Nowe certaine it is, that the Saints doe see our reuerende behauiour to their Relickes, and as for their bodies and partes thereof, we are assured that nowe they be theirs, and their soule hath a naturall respect vnto them, and shall one day receiue them glorified.

Secondly wee may consider the relickes, whatsoever they bee, as they doe represent vnto vs the wholle Saint, and are as it were certaine Images of him. And in this respect wee must say the same which we generally hold of Images, which here I purpose briefly to set downe.

Knowe thou therefore, that an Image is honourable two waies. First when wee stay in the Image it selfe, considering it as a venerable thing for the similitude which it hath with the Saint, and the consecration of it, and dedication to a sa-
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cred vse. After which manner wee also yeelde a certaine holinesse vnto the holy Bible, and sacred Chalice, and other holy thinges in the Church. So was it defined in the seventh generall Council holden at Nice. And in this sense though the Church doth yeelde reuerence vnto Images, and that for the Saint his sake, yet the ordinary worship and deuotion vsed vnto them by the faithfull people, is not in this onely respect exhibited and shewed. For when we kneele and pray before an Image of any Saint, we intend not only to reuerence a thing for his sake: But our meaning is, to yeelde honor and to make our prayer vnto the Sainte himselfe, not staying in the Image alone. And this is the second way of honoring an Image; that is, when that which we do, we do not for to stay in the Image, but in the Image and by the Image we do it vnto him which is signified in the same: In the first we immediately honour the Image, yet for the Saint himselfe: in the second, we immediately honor the Saint by the Image and in the Image, without giuing any honour vnto the Image it selfe, but only an acciétary kind of honour. Euen as hee which honoureth the King, honoureth his apparell and whatsoever belongeth vnto him, but onlie accidentally, because hee intendeth onely to honour the person, of the King. The reason of this is, for that although I cannot thinke of the Image as it is an Image, but I must needes thinke of that whole Image it is, yet thinkinge of both,

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I may honour one only actually and expressly, though virtually and consequently it redound to the honour of the other, as hath beene saide.

Three examples will I giue thee of this whole matter. Thou seest in a glasse thy owne face, and yet thy face is not in the glasse, but only an Image of thy face, and yet maiest thou truly say thou seest thy face, because the Image is that onely by which thou seest thy face, and cannot properly be said to bee that which is seene it selfe, as the Philosophers teach: but that by which another thing is seene. Likewise as the Philosophers also affirme, it is necessarie that euery one whilst he vnderstandeth in this life, forme him selfe a phantasie or likenesse of that thing which he vnderstandeth in his imagination. Now when thou in thy chamber where thou hast no Image, liest vp thy harte to Christ in heauen, and framest a likenesse of him in thy minde, and worshippest him, and praieest vnto him, thou wilt not say for feare of Idolatry (if thou arte a Protestant) that thou honourest that likenesse which thou hast in thy braine, for that were to make to thy selfe a God of a phantasie, but by that likenesse, and in that likenesse, thou honourest the true God. So is it, & no otherwise in our Images, which helpe vs to doe that which our owne imagination must needs doe, though not so perfectly without the Image. Thirdly thou honourest the King whom thou seest in his apparell, so maiest thou conceiue that the Saint is in a maner cladde in the Image, and

and so pray vnto him, conceiuing him as present, though he be not in deede but onely by his vertue receiued from God. Finally, if thou wilt haue one example to declare vnto thee both kind of honours due vnto an Image, that is, both because it is an Image like vnto the Sainte, and because in it and by it, thou honourest the Sainte, the like distinction maiest thou behold in an Embassadour of a forren Prince. Who sometimes representeth actually the Princes person, and then thou knowest with what solemnity he is intertained, other times he doth not actuallie represent his Princes person, but because he is one expressly deputed to that ende, to represent his Prince in time and place and conuenient businesse, he is still more than one of his degree, and though he be of meane condition, yet is he my Lorde Embassadour. Euen so doth an Image, sometime actually represent the Sainte, and when it doth not, it is alwaies a reuerende Image, naturally able to doe the same, and by the Church deputed to that end, and therefore more than ordinary wood, paper, and stone.

And all this honour which wee haue spoken of, is so far from blemishing the honour due vnto God, that it doth the more increase and amplify it. Which * S. Hierome doth very well expresse when he saith. *Wee doe not worship or adore* (that is with diuine worshippe, for so is his meaning) *I say not the Reliques of martyrs, but neither the sunne, or moone, or Angels, or Archangels, or Cherubin,*

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or Seraphin, or any name which is named either in this life, or in the world to come, least we should serue the creature, rather then the Creatour, who is blessed for euer. But we honour the Relickes of Martyrs, that wee may worshippe and adore him whose Martyrs they were. We honour the seruantes, that the honour of the seruantes may redound vnto their Lorde, who saith * he that receiveth you receiveth me.

Thus much therefore against all Vigilantians, Eunomians and Iconoclastes, and their spirites reuiued againe in Lutherans and Calvinistes, for the defence and propagation of Relickes and Images. Lett vs now returne vnto the titles of Pilgrimage.

Last of all, we may in Pilgrimage regard the holy Indulgences, graunted vnto those which visitte the same places, by the gouernours of the Church. For whereas Pardons are nothing else but an application of the Satisfactions of Christes wholle mysticall bodie, that is, of him selfe and of his members, to the releasing of the penalty of our sinnes remitted, as we will expound hereafter, a singular cause of such application, besides the labour of the iorney, may be the visiting of such holy places where they suffered and do lie, and so the effect thereof more large and vndoubted.

Thus haue we set downe as plainly as we could, and with as much briefnesse as the matter would permitte fixe reasons of Pilgrimage, none of which (such is the force of veritie, * which ouer-

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ouercommeth all things) any of our aduersaries shall euer be able to disproue. But least they think we deceiue them by Philosophie and vaine fallacie (although we haue indeede deduced all that we haue said out of scriptures and Fathers) Let vs now see what wee haue expresly, concerning Pilgrimage, in scriptures and Fathers.

I. Churches of Saints. (a) Cyr. cat. 16. Athan. in ep. ad solit. Bas. in Ps. 114. Naz. orat. 1. in Iul. Nyss. orat. in Theod. Chrys. 28. ad pop. & hom. 66. Theod. li. 8. ad Gracos. Euseb. l. 4. de vita Const. cap. 58. 59. 60. Sozom. lib. 6. cap. 18. Socr. lib. 1. cap. vlt. Euag. lib. 2. cap. 3. & lib. 3. cap. 8. Damas. lib. 4. cap. 16. Amb. lib. 1. ep. 5. Hier. li. cont. Vigil. & alibi passim. Gaud. tract. de dedic. Eccles. Aug. lib. de cur. mort. cap. 1. & lib. 1. ciuit. cap. 1. lib. 20. cont. Faust. cap. 21. lib. 8. ciu. cap. 26. Paulin. Natal. 1. Victor. lib. 1. persec. Greg. lib. 2. dial. cap. 8. Conc. Gang. in ep. ad Episc. Arm. & cap. 20. Conc. Const. can. vlt. Carth. 5. cap. 14. (b) 1. Par. 17. 1. & 28. 2. Par. 5. 2. (c) Psal. 131. (d) 1. Par. 28. 2. (e) 1. Cor. 6. 19. (f) 2. Cor. 13. 3. Aug. lib. 1. ciu. ca. 13. (g) 2. Cor. 12. 11. (h) Aug. ep. 137. ad Clerum & pop. Hippon. II. Relickes. * Aug. lib. 22. ciu. cap. 8. (i) Deut. vlt. (k) 10. 12. 26. (l) 4. Reg. 13. 21. (m) Esa. 11. 10. (n) Rom. 15. 12. (o) 4. Reg. 5. 17. (p) Mat. 9. 10. (q) Act. 5. 15. (r) Act. 19. 12. Lib. 7. cap. 15. In vita Anthonij. In Psal. 115. in illud Pretiosa in conspectu Domini mors Sanctorum eius. Vide orat. in 40. Mart. Orat. in Theod. Orat. 1. in Iul. Catech. 18. Ser. de SS. Iuuent. & Maxim. Lib. 8. ad Gracos. Ser. 93. de SS. Nazar. & Cels. Lib. 22. ciu. cap. 8. Epist. 103. * Vide

*Two Daies. * Actione 7. 3. De anima. * Lib. cont. Vigilant. Mat. 10. VI. Pardons in holy places. * 3. Esdr. 3. 12.*

II.

What haue we in Scriptures and Fathers for the allowing of Pilgrimage?

NO better author of Pilgrimage can we either finde or desire, than God himselfe, who commaunded that thrise a yeare (a) all the people should come to Hierusalem: or (before the temple was built) vnto the Tabernacle. No better practisers of the same, than Christ our Sauiour (b) his Blessed Mother and Saint Ioseph, by Gods owne word approued (c) iust. That wee may say nothing of Helcana and (d) Anna Samuells parents, of the Gentiles who are (e) mentioned in the Gospell to come to Hierusalem to worship, and the Æthiopian Eunuch (f) whose detraction was rewarded with his Baptisme and incorporation into Christ. We haue moreover an expresse Prophecie of Esaie (g) who of our Sauiour spoke thus: *To him shall the Gentiles pray, and his Sepulcher shall be glorious*. No doubt but quen to the worldes end, as S. Hierome (h) expounderh, and experience sheweth. And if wee well waigh this wholle matter, we shall finde that till our Sauiour Christ had wrought our saluation * in the middelt of the earth (as the Prophet saith) and the Apostles had shed most gloriously

riously their blood for the testimony of Christs Godhead, there were no places of Christian Pilgrimages, no Mount Caluaries, no Sepulcher of Christ, no Bethlehem, no Nazareth, Monumentes of the first beginnings of our Religion, nor memories of holy Martyrs Passions. Therefore must we not in Scriptures expecte mention to be expressly made, of those things which were afterwarde doone, but sufficient it is if wee haue examples of the like, and Prophecies of the thing it selfe, as before we haue shewed, & may be also vnderstoode by those wordes of Dauid: (i) *We will adore in the place where his feete haue stode*. But after that Christ had Sanctified those holy places, leauing so manie testimonies of his loue, as there were steps which he did tread, and the Martyrs with their bloode had watered the whole world, making it fertile with a newe fruite, then began indeede our Sauiours Sepulcher to be glorious, then were the Martyrs honorably Entombed, and Religiously translated (k) from place to place, then were their Bones inclosed in Aultars, and no place esteemed fitte for the publicke Sacrifice of the Church, but where there was the memorie of some (l) liuely Sacrifice and Hoste offered vp vnto God. Finally, then was Pilgrimage so frequented ouer the worlde, that it is a woonder, that any be found so ignoraunt as not to knowe it, or so impudent as to disallow it. And for the places of Christes appearing vnto vs: S. Hierome (m) shalbe a witnesse, not of his owne

owne opinion only, but of the practise of the wholle worlde. The Iewes in times past honoured the Sancta Sanctorum, because there were the Cherubins, and the Propitiatory, and the Arke, &c. Doth not the Sepulcher of our Lord seeme vnto the more honorable? Which as often as wee enter into, so ofte doe wee see our Sauour lie in the Sinden, and staying there a while, we see the Angell sitte at his feete, and at his heade, the Napkins wrapped together. The glory of whose Sepulcher, wee knowe, long before Ioseph bedded it out, was foretoulde by the Prophecie of Esaie saying. And his rest shall be honored, because the place of our Lords Buriall should be honoured of all men.

He afterward out of Saint Marthew * prooueth that the Cittie of Hierusalem is holy, who expressely saith, that diuerse going out of their graues, came into the holy Cittie and appeared to manie. He alleadgeth also that Dauid commaundeth vs to worshippinge in the place where the Feete of our Sauour stode. And speaking against those which despise Hierusalem, because our Sauour was there Crucified: *How do they (saith he) thinke the places blessed in which Peter and Paul the Captaines of the Christian Armie for Christ did shedde their bloude? If the profession of seruantes and of men be glorious, why is not the confession of our Lord and God glorious? We euery where reuerence the Sepulchers of Martyrs, and putting the holy Ashes to our eyes, if we may we also touche them with our mouth, and doe some thinke that the Sepulcher in which our Lord was laied, is to be neglected? If we beleue not*

out

our selues, let vs beleue at the least the Diuel and his Angels, who as often as before it they are driuen out of possessed bodies, euen as if they stode before the Tribunal of Iesus Christ, they tremble, they roare, and are aggriued that they haue Crucified him, whom they must feare. If after the Passion of Christ, this place bee detestable, what meante Paul to hasten to Hierusalem, there to make Pentecost? What meante other holy and famous men, whose deuotion and offerings were after the preaching of Christ carried to the Brethren at Ierusalem? Long were it now to runne through euerie age since the Ascension of Christ vntill this day, what Bishoppes, what Martyrs, what eloquent men in Ecclesiasticall Doctrines hath come to Ierusalem, thinking that they should haue the lesse deuotion, the lesse knowledge, and no perfection of vertues, except they had worshipped Christ in those places, out of which the Gospell from the Crosse did first glister. And there doth he reckon vp of all Countries, greate multitudes of deuout people, who with great zeale continually came to visit those holy places, and gratefull memories of our Redemption.

Saint Alexander Martyr, (u) a 100. yeeres before Constantines time, made haste to Hierusalem that hee might worshippinge and see the holy places.

So did Sainte Nicholas (o) when he was a younge man. And for that cause was Saint Helen (p) commended.

Saint Gaudentius (q) reporteth of himselfe, that

that he went in Pilgrimage to Hierusalem, and in the way had giuen him Relickes of the 40. Martyrs.

Sulpitius (r) writeth, that whereas the faithfull comming from all places, did take of the Dust of the place where our Sauour Ascending in heauen left the Printe of his Feete, yet the Print remained whole. And theſe (s) ſhall ſuffice for this point, that is, where immediately in Pilgrimage wee honour Chriſt.

Nowe for Pilgrimage to memories of Saintes, we haue firſt Sainte Auguſtine, who (r) reporteth of a Noble woman called Petronia (of whome we ſpake before) who from Carthage going to a towne called Vzalis in Pilgrimage to Saint Steuens memorie, receiued miraculoſlie her deſired health. Which S. Auguſtine himſelfe to the glory of God cauſed to be recorded, and publickly read, finding great faulte, and as himſelfe ſaith, almoſt chiding the Lady for that the memory of ſo greate a miracle through her ſilence had almoſt periſhed.

Saint Chriſoſtome preferreth (v) the Sepulchers of Martyrs before Kings pallaces. Becauſe none go in Pilgrimage to their houſes, but they themſelues goe in Pilgrimage to Martyrs memories, *Where (ſaith he) the Diuells are whipped, men are corrected, and deliuered.* See alſo his third ſermon vpon S. Paul to the Romans, & in his ſixth ſermon of Saint Iob how earneſtly he deſireth the Pilgrimage to Rome to Saint Pauls Bodie & Chaines.

Saint

Saint Paulinus (x) ſaith that innumerable multitudes out of moſt far places, came to S. Fœlix his bodie, as there did alſo to * Rome.

Saint Alexius went (y) in Pilgrimage to all the more noble churches in the worlde.

Two Kings (z) of our Countrey, a thouſande yeeres ſince, went to Rome in Pilgrimage.

Many more examples maie bee brought, but theſe doe ſo euidently ſhewe the generall cuſtome of the Primatiue Church, that we can deſire no more.

Finally what is the going to the Church euery Holy day. but a ſhort Pilgrimage, vſed in euery Village, Towne and Countrey, ſo that ſpeake our aduerſaries neuer ſo much againſt Pilgrimages, they themſelues praſtice them, though vnitwittingly.

(a) Deut. 16. 16. (b) Luc. 2. 41. (c) Mat. 10. 19. (d) 1. Reg. 1. 7. (e) 10. 12. 20. (f) Act. 8. 27. (g) Eſa. 11. 10. (h) In ep. ad Marcell. vt migret. Beth. * Pf. 33. 12. (i) Pſal. 131. Vide Hier. ep. 154. ad Deſiderium. & ep. 17. ad Marcell. vt migret. Beth. (k) Greg. 1. 3. ep. 30. Corn. ep. 1. Ruſſ. 1. 2. c. 28. Hier. lib. cont. Vigilant. Amb. in exhortat. ad Virgines. Aug. lib. 9. conf. cap. 7. Chryſ. lib. de S. Babila. Sozom. 1. 7. cap. 10. Theod. 1. 5. cap. 36. hiſt. Euagr. 1. 1. cap. 16. (l) Ambroſ. ſupr. 6. in ep. ad ſc. ror. de inuent. SS. Ger. & Prot. Hier. ſupr. Aug. ſer. 11. de SS Sozom. 1. 5. c. 8. Conc. Carth. c. 14. (m) ep. 17. ad Marcell. Eſa. 11. * c. 27. 51. Rome holy. Deuills tormented at Chriſtes Sepulcher. (n) Euseb. 1. 6. cap. 9. Vide Hieron. in catal. in Alexandro. (o) Si-

(a) *Simeon Metaph.* (p) *Euseb. lib. 3. de vita Const. & Amb. or. de obit. Theod.* (q) *Serm. de dedic. Templ.* (r) *Lib. 2. sacr. hist.* (s) *Vide Paulin. ep. 111. Cassian. li. 4. de instit. renun. cap. 31. Socr. l. 7. cap. penult. Pallad. in hist. Laus. c. 113. & 118. (t) Lib. 22. ciu. cap. 8. Vide ep. 137. (v) Ho. 66. ad Antio. (x) Natal. 3. * Nic. in ep. ad Mich. (y) *Metaph. in vita.* (z) *Beda. l. 5. cap. 7. & 20. See Prud. de SS. Hemiter & Chelid. Paladi. in hist. Lausiac. Conc. Gabil. 2. c. 45.**

III.

What is to be thought of such as Vow Pilgrimages to holy places, and make offerings at the same?

OF Vowes in generall it hath beene spoken aboue. And in particular of this kinde of Vowes, there is no more to bee saide, but that as the worke it selfe is lawefull, (a) and may commendably be done either to God immediatly, or to him in his Saintes, whose honour redoundeth to his, so may it lawefully be promised either to God or to his Saintes. But such promises are now of a higher nature, than those which are made vnto mortall creatures, and be called Vowes. Neither want we examples of auncient times. S. Hierome exhorteth one (b) Rusticus, who had sworne to visite the holy places of Palestina, to make haste to fulfill his Vowe. *Vncertaine, saith he, is the life of man, least thou be taken away before*

before thou fulfill thy promise, imitate her whom thou shouldst haue sought: he meaneth his wife, who had vpon the like Vowe or promise, vndertaken already that iorney: O shamefull thing (saith he) the more fraile sexe ouercommeth the world; and the stronger is overcome by the worlde. Tanti Dux femina facti? A woman is the ring-leader of so great an exploit. Eudoxia (c) the Empresse, wife of Theodosius the yonger, twise vndertooke, but once Vowed Pilgrimage to Hierusalem, enriching those holy places with many giftes. S. Philoromus a Priest (d) as witnesseth Palladius twise by Vowe went in Pilgrimage to Hierusalem, and also by Vowe to Rome, and to Alexandria where S. Markes body was.

Eusebius (e) also reporteth the custome of the wholle Church in these wordes: *We honouring the souldiers of true piety, as the frenches of God, doe go to their monumentes, and make Vowes vnto them, as to holie men, by whose intercession we professe our selues to be holpen not a little.*

The same (f) custome was by the Maniches obiected to Catholickes, *that we haue turned Idols into Martyrs, whom with like Vowes we doe honour: whence it semeth, that the Calvinists haue taken the like obiection.*

This custome of Vowing Pilgrimage, we haue (g) in Prudentius, and in (h) S. Paulinus. But most manifest is this place of Theodoret. *That they which pray deuoutely and faithfully, doe obtaine that which they desire, those things doe witnesse, which*
for

for the performance of their Vowes, after they haue obtained that which they Vowed for, they doe leane behinde them. For some doe hang vp golden or siluer Pictures, of Bies, others of Feete, others of Handes. Where wee haue alio an excellent testimonie for offerings, of which it followeth nowe that wee intreate.

These offerings are made in holy places for diuerse respects. First, there are certaine tokens hanged vp for a memory of a benefit receiued, as of life, of health, or of any other thing which may vertuously be desired. And whether these were after a solempne manner offered at the Aul-tar, or no, it skilleth little, certaine it is, this end we may see by the place alleadged out of Theodoret to haue beene common in the Church. For he speaketh of the custome of the wholle church, and against the Gentiles defendeth the generall Faith. The like we reade of a certaine Vessell, which hauing by Sainte Bennets (k) praiers beene made wholle after it was broken, was hanged vp at the entrance of a Church, for a memorie. We haue alio testimonies of the Scripture, in which wee reade, that Golias (l) his Sworde, and the Armour of (m) Holofernes were solempnely kept: as also the Censars (n) of Dathan and Abiron by Gods appointment, as examples of Gods Iustice shewed vpon them. Neither was that ceremonious oblation of the Philistines which they made to be deliuered of their strange punishment, reiected by the people of God, because it was a testi-

testi-

testimonie of Gods glorie. And they who being miraculouſlie benefited by Almighty God, doe take vp their bed, (p) that is, hang vp their Crouches, Chaines, & Fetters, from which they were deliuered. And they that with (q) solempnie do adore the Temples and Churches for memorie of some greate grace receiued, what doe they else, but, as the Psalme saith, render their (r) Vowes to God in the sight of all his people? Finally God himselſe commaunded (s) the Stones of Iordan to be solempnely kept, the Manna religiously to be reserued, and what did he not, to stamppe in the minde of his people, the memorie of his greate workes?

Sometimes these offerings are made for Almes to the Ministers of holy places, who it is meete should liue of the (v) Aul-tar. Sometimes for other poore, maintained by the holy places, as Hospitalles, Monasteries, Nunneries, sometimes to the building and ornament of the Church. For these are worthely called offerings as witnesseth Saint Paul, who calleth the Almes sent to Hierusalem, an oblation. Neither is this a Iewish ceremony, to offer vnto God for the sustenance of his seruants, any thing profitable to the vse of man. For this was and is a thing appertaining to the Lawe of nature, vsed and Vowed by (y) Iacob, and practised in the Church of Christ, both in paying of Tythes and other things also. But our Heretickes thinking others as grosse as themselves, will needes haue the people to haue

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thought

thought in times past, that those things were profitable for the Images themselves, no other-wise than the people of Babilonia was deluded in the seruice of Bell. Which is a shameful flaunder, manifestly betraying the pride (a) of Heresie. But wee contrariwise, besides the manifold good which commeth by these offerings, as wee haue mentioned, can shew the reuerend authority of antiquitie, for such deuotions in the Churches.

I finde in auncient times, offerings to haue been taken two waies. First, euery thing which was charitably giue vnto the Ministers of God, or to his people, was called an oblation. As wee shewed a litle before out of S. Paul: and so were immovable goods giuen to the Church, called (b) oblations. Secondly, there were certaine things religiously offered in the Church at the Aultar for the causes afore-saide: that is, for the sustentance of the poore, or of the Ministers of the Church, or to bee applied to other Charitable endes, according to the disposition of the Bilhoppe. So in the Canons of (c) the Apostles are permitted offerings at the Aultar of newe Corne, and newe Grapes. S. Augustine (d) saith, that the soules of the departed are relieved, when for the either the sacrifice of the Mediatour, or of whatsoever Almes is offered in the Church. And that wee may knowe that these Almes were offered not onelie in the Church, but also at the Aultar: hee maketh mention in an other place of certaine

women

women taken (e) captiues, whom he pitieth the more because, they could not cary their offering to the Aultar, being among Infidells. And in another place he (f) saith that he will not receiue the offerings of those which disinherit their children.

He forbade also the oblation of one Bonifacius (g) to be receiued by his Clerkes. So doth the 4. Councell of Carthage at which S. Augustine was present, (h) forbid the oblations of brethren which are at discorde to bee receiued, in the Church, or into the Treasure-house. As also in the next Canon, is reiected the oblation of those which oppresse the poore. S. Hierome (i) of Priests hath this sentence. *They liue of the Aultar, but vnto me, as to an vnfruitfull tree is the axe putte vnto the roote, if I bring not my giste to the Aultar.* So haue we also in the afore-saide Councell of Carthage mention of the offerings (k) of the deade, which they had left in their wills to be made. And of the maner of disposing of these oblations, diuers orders (l) haue beene taken in the Church, by diuerse Councells and holy Fathers. And the yeerely oblations for the deade of which wee read in Tertullian, (m) either must bee the oblation of the sacrifice of the Masse, or this kind of oblation in the Church of which we haue spoken.

But more plainly to shewe this generall custome of the Church, the very Acts of the Apostles, seeme to commend this kind of offerings.

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For when they brought all to the Apostles feete, (n) what fitter place for such a religious action, than the Church? And when S. Paul willeth that on the (o) Sondaies euery one should lay vp their deuotion of Almes, where is it thought more conueniently to haue bene done, than in the Church by these solemne offerings? And that leuerer punishment of Ananias and Sapphira (p) for deluding the Apostles in their oblation, may very well be deemed to haue bene donne in the Church, especiallie wheras we haue such authorities for the antiquities of offerings, which cannot be thought to haue proceeded but from the Apostles hemselfes.

Fiue hundred yeeres agoe in a Councell holden at Rome vnder (q) Gregory the 7. wee haue this decree. *Let euery Christian procure at the solemnitie of Masse to offer somewhat vnto God, and to call to mind that which God said by Mo ses. (r) Thou shalt not appeare in my sight empty. For in the Collectes of holy Fathers it manifestly appeareth, that all Christians ought according to the custome of holy Fathers, to offer something to God. Wherby we gather the custome to haue beene far more auncient than this decree.*

Now what thinges were in auncient times offered, is not hard to be gathered. For first it is not vnlikely that those lippers which were made sometimes in the Chnrch, sometimes neare vnto the Church, for the poore, and were called (s) Agapæ (as it were charities) were comprehended

ded amongst other offerings, which seeme to haue remained vntill S. Augustines time, who bringeth as an obiection of Faustus, that (t) the Catholickes had conuerted the sacrifices of the Gentiles into Agapes. Which Agapes as may be gathered out of S. Augustine, were both of fruite and of flesh, and of all ordinarie foode of man. And being in vse in Africa, his mother in Milan attempting (v) to practise it at the memories of Martyrs, as shee had done at home, was by S. Ambrose forbidden, not because it was euill, but because there the custome of such banqueting in the Church was abrogated.

Secondly wee finde that sometimes in the Church the faithfull people (x) offered hony and milke, which was vpon easter Eue, on which day to those that were baptised, were those two thinges giuen, or in some places wine and milke as witnesseth S. Hierome (y) and Tertullian (z). Sometimes we reade of offering of corne and grapes, as we haue touched aboue. Last of all we finde, that the people solemnely offered bread and wine for the sacrifice, of which S. Cyprian (a) speaking to some negligent rich women, saith after this maner. *Thou comest into the Church without sacrifice, and takest part of the sacrifice which the poore hath offered.* Of which also there is a commaundement extant of Fabian (b) the Pope. That euery Sondag as well by men as women, there should be an offeringe of breade and wine, that by these offerings they might be deliuered

For when they brought all to the Apostles feete, (n) what fitter place for such a religious action, than the Church? And when S. Paul willeth that on the (o) Sondaies euery one should lay vp their deuotion of Almes, where is it thought more conueniently to haue bene done, than in the Church by these solemne offerings? And that leuerere punishment of Ananias and Sapphira (p) for deluding the Apostles in their oblation, may very well be deemed to haue bene donne in the Church, especiallie wheras we haue such authorities for the antiquities of offerings, which cannot be thought to haue proceeded but from the Apostles hemselues.

Five hundred yeeres agoe in a Councell holden at Rome vnder (q) Gregory the 7. wee haue this decree. *Let euery Christian procure at the solemnitie of Masse to offer somewhat vnto God, and to call to mind that which God said by Mo ses. (r) Thou shalt not appeare in my sight empty. For in the Collectes of holy Fathers it manifestly appeareth, that all Christians ought according to the custome of holy Fathers, to offer something to God. Wherby we gather the custome to haue beene far more auncient than this decree.*

Now what thinges were in auncient times offered, is not hard to be gathered. For first it is not vnlikely that those suppers which were made sometimes in the Chnrch, sometimes neare vnto the Church, for the poore, and were called (s) Agapæ (as it were charities) were comprehended

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uered from the bands of their finnes. Which decree also is read in the Councell (c) of Matilco. Wherby we may learne what effect the auncient Fathers attributed vnto these offeringes. As generally Vrbanus the (d) first a most auncient Pope, calleth them the Vowes of the faithful, the prices of their finnes, the patrimony of the poore, thinges giuen and dedicated to God. Yet now the custome of offering other thinges is ceased, and the people remaining bound to no ordinarie oblation, there being other sufficient prouision for the sacrifice, doth voluntarily offer in the sacrifice of the Masse either money, or candells.

Now therefore what do our aduersaries reprehend in offeringes? the giuing of Almes? but what is more commended in scripture than Almes, the offering it in then church? where can the members of Christ be more decently releued, then in the house of Christ? The solemnity of the offering? but that doth putte vs in mind to whom we doe it, rectifie our intention, edifie the whole congregation, and honour Almighty God. The doing it for the honour of a Sainte? then may it be done euen by their consent to the honour of Christ immediately, and so offeringes may be made solenely, but not to Saintes. But we haue learned aboue, that Saints both may be, and are to be honoured. As also we haue shewed of Images according to the true meaning and intention of the Church. So that they cannot in reason deny, but offeringes may be made before an Image, and by that

that Image to the Saint. Vnlesse they will yet denie that we may honour Saintes at all, to which pointe we are not now to returne largely to discuss the same: onely I will desire them to call to mind, that Saint Paul writing to the Philippians (e) desireth them to fulfill his ioy, *that they be of one meaning, hauing the same charity, of one minde, agreeing in one &c.* Now if S. Paul willeth them and so earnestly intreateth them, as may be seene in the epistle it selfe, to fulfill his ioy whilest here he liued, by seruing of God in all maner of perfection, why may not S. Paul now require the like? or if they cannot yeeld that S. Paul hath so much traficke with vs as to demand our dutifull behauiour towardes Almighty God, for his ioye, why may not any deuoute person of his owne accorde, seeke now to fulfill S. Pauls ioy in any maner of good and lawfull action? therefore if I will loue God, why may I not say: I will loue God to fulfill S. Pauls ioy, likewise I will Fast, to fulfill S. Pauls ioy: I will pray, to fulfill S. Pauls ioy: I will go to the Church to fulfill S. Pauls ioy, and (that which belongeth to our offeringes) I will offer this almes for the ornament of Gods Church, maintaining of his Minilters, or releueing the poore, and this to fulfill S. Pauls ioy, before whose Image I doe it, in whose church and by whose intercession I hope my praier shall be accepted? And last of all since that God will haue his Saintes whom he honoureth him selfe, (f) to be honored of all, why may I not without any

any superstition say: I will honour S. Paul, for to fulfill S. Pauls ioye? For as God himselfe deseruing all kinde of honour, and glory, doth iustly seeke that which is due vnto him, and therefore he saith * I will not geue my glory to another: So is there nothing more conformable to his holie will, or of his Saintes who alwaies agree thereunto, than that to the Saints be yeelded that honor which God hath imparted vnto them, according to that of S. Paul: *(g) To whom honour, honour.* So that without all doubt by honouring S. Paul, we may fulfill S. Pauls ioy. The same Apostle in like manner saith: *(h) Therefore my dearest brethren and most desired, my ioye and my crowne, so stand in our Lorde my dearest.* The Philippians therefore were S. Pauls ioy and crowne, for the gloriouse paines which he had taken amongst them, for his notable examples, and continuall preaching. And is not S. Pauls Doctrine yet extant? are not his examples liuely? doe we not still reape the fruites of his labour? Therefore if the Angells doe conceiue ioy *(i)* of a sinner repentinge, whose conuersion cost them no sweate, no labour, no tormentes: shall not Saint Paul reioise at the fruit springing from his iorneis, from his writings, from his Passions? and if he shall may not I desire the same? and if I may desire it, may I not offer it; and wishe the increase of ioy, which I knowe he must needes haue by such workes done by his exhortation, or for his

his imitation? And what other workes can we doe, or vse to doe to the honour of a Sainte: then in doing a worke acceptable to God, to desire that God be sanctified in that Sainte, and to delight in the glory and honour of that Sainte, beeing readie as much as in vs lieth if it were possible, to augment Gods glory and his Saints felicitie, which in effecte is no more, than to say as Christ hath taught vs, *Sanctificetur nomen tuum: Hallowed be thy name.* But these men with whom wee deale, and against whom wee dispute, as they haue maliciouslie geuen the people to vnderstand, that we honoured dumme stocks and stones in steede of Saintes, so haue they as blasphemouslie endeououred to perswade, that the Saintes themselves in heauen bee in effecte nothing but dumme and deafe stocks and stones, taking way from them all knowledge of our estate, and all communication of them with vs, & of vs with them, as though we were not members of one bodie, or as though they were not intelligent soules, now not depending of their bodies, nor requiring eares or eies, or nearenes of place to heare or see our affaires: Finally so depriving them of all honour, that if they were here amongst vs, euen as gloriouse as they are in heauen, yet would they neither vouchsafe them cappe nor knee. But we will conclude this point of Vowes and offerings with one sentence of the * Prophet commending vnto vs both together, who speaking of the lawe of

of Christ saith: They shall worship him in sacrifice and in giftes, and shall make Vowes to our Lorde, and pay them. And wee truely knowe that what is done vnto Gods Saints, is performed in them to God him selfe.

See page 77. & 206. (a) Fulg. de fide ad Pet. cap. 3. quod scit esse licitum & ad profectum melioris viae pertinere cognoscit: & libenter voueat, & celeriter reddat. (b) ep. 46. (c) Socr. lib. 7. cap. penult. Euagr. lib. 1. cap. 21. (d) in hist. Lauf. cap. 113. (e) Lib. 13. Prap. cap. 7. (f) Lib. 20. cont. Faust. cap. 4. (g) De SS. Hermit. & Chelid. (h) Natali. 1. 2. 4. (i) 8. ad Graecos. (k) Greg. lib. 2. dial. cap. 1. (l) 1. Reg. 21. 9. (m) Iudith. 16. 23. (n) Num. 16. 38. (p) Mat. 2. 11. Io. 5. 9. (q) 1. Mac. 4. 57. (r) Psal. 115. 14. 18. (s) Ios. 4. 8. (t) Heb. 9. 4. Exod. 16. 32. (v) 1. Cor. 9. 13. (x) Rom. 15. 31. (y) Gen. 28. 20. (z) Dan. 14. 10. (a) 2. Tim. 3. 2. 2. Pet. 3. 18. Iuda vers. 16. (b) Conc. Aurel. 3. c. 3. & Conc. 4. cap. 14. & Conc. 1. cap. 17. (c) Cap. 3. & 6. Synod. cap. 28. (d) Ench. c. 110. (e) Ep. 122. ad Victor. (f) Serm. de con. vis. Cler. (g) Ep. 187. (h) Cap. 93. vide Conc. Tol. 11. c. 4. (i) Ep. 1. ad Heliod. (k) Carth. 4. cap. 95. vide Con. Valen. 1. cap. 4. Agath. c. 3. (l) Conc. Gang. cap. 7. & 8. Hier. in ep. ad Dam. de oblationibus Altaris. Conc. Aurel. 1. cap. 16. Calixt. 2. & Dam. apud Grat. 10. q. 1. Simplicius Papa ep. 3. Gelas. ep. 1. (m) De cor. mil. cap. 3. & demonog. cap. 10. (n) Act. 4. 35. (o) 1. Cor. 16. 2. (p) Act. 5. 5. (q) De consecr. dist. 1. c. omnis. (r) Exod. 23. 15. Deut. 16. 17. What things were offered in the Primitive Church. (s) 1. Cor. 11. 20. Conc. Gang. c. 11. Laod. cap. 27.

cap. 27. 28. Tert. apol. cap. 39. Chry. ho. 27. in 1. Cor. See the Rhemes Test. vpon. 1. Cor. 11. 20. (t) Lib. 20. cont. Faust. cap. 20. & cap. 4. (v) Lib. 6. conf. cap. 2. (x) Conc. Affric. cap. 4. (y) In Esa. 55. & dial. cont. Lucif. (z) Tert. l. 1. con. Marc. (a) Serm. de Eleemosyn. Iustin. apol. 2. vide Greg. 4. dial. cap. 55. (b) Fab. ep. 3. (c) Cap. 4. See before of Almes pag. 372. (d) Epist. 1. See pag. 68. (e) Phil. 2. 2. (f) Esth. 6. 9. Gen. 41. 43. * Esa. 42. 8. (g) Rom. 13. 7. (h) Phil. 4. 1. (i) Luc. 15. 7. 10. * Esa. 19. 21.

IIII.

Howe shall we aunsweere those which rebute these Iewish Ceremonies?

There is one common refuge, which because it is vsed by Heretickes as a lurking corner not onlie in this matter, but also in manie others, we must needes dispossesse them of. For if we dispute of Priests, of Sacrifice, of Aultars, of Holydaies, of Vowes, of Holy water, and infinite other thinges, they presently runne to the Lawe of Moises, and say that those thinges were lawfull in that estate, but that to vse them in the Law of grace, were to returne to Iewish ceremonies. So that in this manner they smotherly shifte themselves of all places of the olde Testament, and withall cast a great miste before the eies of the simple, as though indeede we tied them to those oldc figures and shadowes of thinges to come, whereas

whereas nowe the worke of our Redemption is fulfilled. And yet on the other side, it is a wonder to see, how these enemies of Iewish ceremonies, make vs still subiecte to the yoake of the Lawe, denying vnto the children of God the sufficiency of Gods grace to fulfill the same, still leaving vs our olde stonie (a) heart, which God did once mollifie, by his spirite sent amongst vs (b) when he condemned sinne, that the iustification of the Law might be fulfilled in vs, which indeede is cleane to take away Christian liberty. God graunt that in time it growe not to an open profession as well in deedes, as some of their Masters haue vttered in wordes, that the (c) ten Commaundements belong not to a Christian, and so to a generall liberty of all licentiousnesse. Vnderstand therefore (*good Reader*) that there were three kinde of Lawes (d) vnto which all the old Lawe may bee reduced. For there were Ceremoniall, Iudiciall, and Morall Lawes. The first consisted in matters appertaining to their religion: The second, in the particular Lawes of policy and ciuill gouernement of that countrey: The thirde, in the very Lawe of nature common to them and to all mankind, which was wholly comprised in the ten Commaundements. For the ten Commaundements (e) containe only the Lawe of nature, except that of the Sabbath, which although it were partely naturall in that we are bound sometime euen by the Lawe of nature religiouslie to honor God: yet the determination

nation of one daie in a weeke, or of one day more than another was ceremonious, and therefore nowe changed into Sunday. Nowe certaine it is, that the Lawe of Moises is (f) abolished and euacuated, and beeing fulfilled by Christ our Priest, hath giuen place to a new Lawe, and to a newe Priesthoode. Wherefore of these three kinde of Lawes, the first and second doe not bind at all, the third bindeth, but not as the Lawe of Moises, but as the Lawe of God, written long before it was giuen vnto Moises (g) in euery mans harte, and as the Lawe of our newe Lawemaker, renewing those same commaundementes in Sion (h) and in Hierusalem, the other of (i) Sina beeing cast out. But although the other two kinde doe not binde vs at all, yet are they not fully both alike. For the iudiciall Lawes truely may be indifferently by any countrey accepted, as Lawes to binde that countrey. As it may by Parliament be agreed that adulterers (k) be stoned, that (l) an eie for an eie, and a tooth for a tooth, that is, that the accuser which is not able to prooue a crime objected, be punished with that punishment which he would haue procured for the other, and that he which maimed another, be himselfe maimed in the same member. And the reason of this is, because God beeing the most wise Lawemaker which may be, and the most skilfull of all equitie and iustice, there can be no doubt but that Ciuill Lawe which was by him made and giuen to his people, may iustly (if so it seeme good to the

to the Rulers and Magistrates) be brought into the custome of any other countrey. And so although pilfering Theeves be now hanged in our countrey, as in others, yet may we bring in for them a more milde punishment, that so they bee not putte to death any more, as they were not (*m*) in Moises Lawe, and yet not Iudaife: So long as we doe not obserue it as a Lawe by Moises established, but onely binding vs for the general content of those who maie make Lawes in our countrey: we doe still retaine the iudiciall Lawe of Tythes, as also the prohibition of Mariage in certaine degrees, which by the Lawe of nature were not forbidden. True it is, that (*o*) euery thing happened vnto the Iewes in figure, for as much as the wholle state of that people, was figuratiue of thinges to come, but the principall ende of these iudiciall Lawes, was the peaceable politicke gouernment of their countrey, and so vlied by vs with that intent, and not to figure Christ as to come, or accepted as from Moises his authoritie now abolished, as wee haue said, they are no doubt lawfull and good. Thus much of the iudiciall Lawes. But among the ceremoniall Lawes, some indeede there were, which had no other relation to signifie Religion, but only in respecte (*p*) of Christ to come, as circumcision *Sancta Sanctorum*, and bloodie sacrifices, which signified the death of Christ, and the circumcision of our hartes, which he by his blood was to procure. And these to practise and allow, is most detestable,

detestable, and (*q*) a disanulling of the faith of Christ. Other ceremonies there were which although they might in that people signifie thinges to come in the lawe of grace, yet, this was not their proper nature, but onely in respect that they were in that people, whose state was nothing but a figure. For of their owne nature (*r*) they had in them selues a morall goodnesse and did signifie a subiection toward God, and gaue ornament and comeliess to his seruice. And these so long as they be not taken as binding by the force of the olde Lawe, but only brought from thence, as proportionable, both to the naturall duety wee owe to God, and fite for the better order in matters of religion which S. Paul commenderh (*s*) may be and alwaies haue bene vlied in the church. Such are the ceremonies of Churches, Auktars, Candells continuallie burning in the churches, Offeringes, Churching of women, and abstaining from seruile workes vpon the Sondaie, for in this respect of working, that Commandement was ceremonious. For certain it is that we may honor God although wee worke. And so we see among Christians, that ceremony not to be kept in such rigour as it was by the Iewes, becaule the church renuing that ceremonie, onely forbiddeth seruile workes, but not trauailing nor riding, and consequently not the labour of beastes and such like.

To conclude all therfore in fewe wordes, the (*t*) Lawe of the Iewes (in as much as it is Ceremoniall

moniall and iudiciall, is *Mortua*, that is, Dead, for to vse the word of holy Doctors, for that it bindeth not. But it is not *Mortifera & pernicioſa*, that is, deadly, or bringing death to those which vse the particular Lawes therof, but in respect of such ceremonies which are not founded in the very Law of nature, but only instituted either by Moises, or before his time; to signifie Christ as yet to come. Such are not kneeling in praier, lifting vp of handes or eies, knocking of the breaſte, and finally that which wee spoke of, Voweing and Offering. Which may evidently be proued, for that it was the generall custome of all nations, in which hath at any time beene the honour of the true God, and is read in the Scripture to haue beene vsed by (v) Iacob, before Moises. And for more confirmation of this, let it bee considered, howe the very Apottles of Christ retained (x) and necessarily imposed vpon Christians, the ceremony of abstaining from bloode and strangled, yet not to be obserued as hauing the force of a Lawe from Moises (whereas they expreſſly say that themſelues impose it:) But only for a charitable knitting (y) together of the Gentiles and Iewes, who for their long custome at that beginninge would abhorre those meates which they had before esteemed as vncleane.

Lette it therefore remaine, that these things aboue spoken of, neither are Iewish ceremonies but common to al true Religions of all ages: and if they had bene Iewish; yet might they hauing

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no necessarie signification of our redemption as to come, be solemely instituted and commaunded by Christ his Church. I say of our Redemption to come: For we in our Ceremonies and Sacramentes for the most part, haue three manner of significations, of thinges past, of thinges present, and of thinges to come. Our Sacraments signifie the death of Christ as past, the grace of God by them presently wrought in our soules, and euerlasting glory the effect of Gods grace, which in time shall bereuealed in vs.

So Candel burning in the Church, quen in the day-time, especially at the Gospell, doe signifie the light of the Gospell (a) brought into the world by Christ, the light of grace shining in the hearts of the liuely members of Christ, and the euerlasting light of Heauen. So Holy-water putteth vs in minde of the washing away of our sinnes by Christ his death, applied vnto vs in Baptisme: signifieth the present washing of our Soule, which wee ought to procure by contrition of hart: and the perfecte washing away of all filthes when God shall bring vs being purged from all iniquity into (b) his holy place, where none can be receiued but hee that hath innocent handes, and a cleane heart. So may wee discourse of other holie ceremonies vsed in Gods Church. And it is no maruell though in our state we haue some figure of thinges to come. For (c) wee haue not as yet attained to that which is perfect, but onely to that which is in part,

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nowe we walke by Faith, and as it were wee see by a glasse in a darke fort, but not yet in likenesse face to face. Wherefore Christ himselfe by his rest in the Sepulcher, signified the rest of Heauen, and although the Sabbath bee taken away, yet haue we the celebration of the Sunday (d) signifying the blessednesse of heauenly rest. The reason of this is, because of all thole thinges which Christ caused and deserued by his Passion, some are nowe fulfilled, as the price of our redemption, and the benefits of Gods grace, Faith, Hope, and such like thinges, but yet there remaineth the principall, which is, Iudgement and glory. Wherefore meere it was that those Ceremonies which signified all thole thinges to come should cease, and others should be ordained, which might both signifie the benefites already obtained, and nourishe our hope with the reprelenting of the good thinges to come, which being once had, all ceremonies shall ceate: as S. Iohn did wel insinuate vnto vs (e) when he said. *And a Temple I sawe not in it, for our Lord God Omnipotent is the Temple of it and the Lambe.* And thole which now mislike the Churches ceremonies & orders vnlesse they repent (which God graunt) shall not onely be without ceremonies, but without all order, and with * sempiternall horror and confusion.

(a) *Ezech. 36.26. & 11. 19.* (b) *Ro. 8.4. Ro. 6.17.* (c) *Luther verie oft hath affirmed it. See Conc. Trid. sess. 6. c. 19.* (d) *Deut. 4. 13. 14. & 6. 1.* (e) *1 Iren. lib. 4.*

631.

631. & 32. *Tert. lib. de idolat. Aug. lib. 15. cont. Faust. cap. 4. & 7. lib. 19. c. 18. lib. 3. cont. 2. ep. Pelag. cap. 4.* (f) *Heb. 7. 12. 2. Cor. 3. 7.* (g) *Ro. 2. 15.* (h) *Esā. 2. 3.* (i) *Gal. 4. 30.* (k) *10. 8. 5.* (l) *Exod. 21. 24. Deut. 19. 20. Vide Ioseph. lib. 12. antiq. cap. 13. & Instit. de iniurijs paragr. Poena.* (m) *Exod. 22. 1. vide Authent. col. 9. constit. 134.* (n) *Tua nos de decimis.* (o) *1. Cor. 10. 11.* (p) *Aug. ep. 19. ad Hier.* (q) *Gal. 5. 2.* (r) *Vide Leonem. ser. 7. de ieiun. 7. mensis.* (s) *1. Cor. 14. 40.* (t) *Aug. ep. 8. 9. 19. Hier. ep. 89.* (v) *Gen. 28. 20.* (x) *Act. 15.* (y) *See Saint Augustine and Saint Hierome of this matter.* (z) *S. Tho. par. 3. qu. 60. artic. 3.* (a) *10. 1.* (b) *Apoc. 2. 27. Psal. 23. 4. & 14. 2.* (c) *1. Cor. 13. 10.* (d) *Aug. lib. 22. ciu. c. 30. & ep. 119.* (e) *Apo. 21. 22. * Iob. 10. 22.*

V.

What testimonie haue wee of Candells burning before Saints Relicks or Images, in places of Pilgrimage?

BEcause we haue hitherto defended offerings at the memories of Saintes, and one most ordinarie offering is a burning Candell, it is necessary that we speake somewhat hereof. If any ornamentes be conuenient for the House of God, as both the light of naturall reason and the example of the olde testament doth teach, (a) there cannot bee founde or conceiued, anie either more excellent or more fitte, than the ornamente of Lightes, or Candells. The first thing which God

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made

OF PILGRIMAGE.

made was light: Light is a qualitie which bewti-
fieth all thinges, and of nothing can be defi ed,
it is so nere vnto a spirituall nature, that it is only
amongst all diuifible accidents produc'd in a mo-
ment, nothing more swift than light, nothinge
more pearcing, whereas it penetrateth most thick
bodies, as of Christall, glasse, lfe, yea and the very
heauens which as Iob (b) saith be solide and firme
as if they were forged of brasle. The Aegiptians
who did with forceable likenesses expresse euery
thing, by the lighte of a Lampe represented life,
whereas life (the most pretiouse thing in this
world) is nourished by naturall humiditie, as the
most excellent qualitie of the light, is conserued
by oile. Yea in all ciuill conuerfations there is a
kinde of ciuill reuerence yeilded vnto lighte,
when at the bringing of light we vse to salute one
another. And that which is most to be wondered
at, those which are not ashamed of any vice or fil-
thinesse, yet ordinarilie are as it were ashamed of
light, and being neuer so solitarie, yet are desi-
rous not to haue so pure a witnesse of their impu-
rity. So that euen li erally we may say as our Sa-
uiour hath said: (c) He which doth euill, hateth
the lighte. But now if wee should runne ouer the
wonderfull dignities and excellencies attributed
vnto Light in holy scriptures, we should farre
exceed the limittes of our intended breuitie. God
him selfe (d) is Lighte: his (e) Houle where hee
dwelleth is Lighte, his Lawe (f) is Light, his
word (g) is Light, his (h) garmentes are Light,
his

OF PILGRIMAGE.

his (i) Angells are Light, his Apostles (k)
are Light; Finally his (l) seruantes are chil-
dren of Lighte, as contrariwise the seruante-
res of iniquitie, doe continually (m) walke in
darkenes, because they loue darkenes more than
light.

Nowe if Heretickes cannot abide Lighte in
Gods Churches, what meruaile? for what so-
ciety is there betweene light and darkenes? they
haue forsaken the Lighte of Gods Church, which
although it stand (o) vpon a hill, they will not
see, they seeke to couer Gods trueth vnder (p) a
busshell, they carry about with them the eyes of
an owle, which beeing more familiar with the
darkenes of the night, then the glorious beames
of the Church, which is chosen as (q) the Sunne,
cannot open themselues to beholde the truth.
God graunt that once hauing cast away their stub-
borne wilfulnes, they may know themselues mi-
serably to haue conuerfed so long in a more hor-
rible hole and dongeon * then was that of Pla-
to, where seeing nothing but false shadowes of
thinges, they neuerthelesse condemne and hate
those which go about to open vnto them the
truelight, and procure as much as in them lieth,
that theire Aegiptians darkenes being cast away
in this life, they may escape the (r) milt of dark-
nes, referued for such as persist in their estate, in
the other.

For we haue in this point of the vse of Lights
in the Church, testimonies of scriptures and of
F f 3 Fathers.

Fathers. Scriptures, in that wee reade God himselfe to haue ordained perpetuall Light in his (r) Temple. And amongst the Fathers, first S. Chrysostome saith, (s) that the Priest goeth to the Altar, his Minister going before him with Light: The Acolites (v) office was alwaies in the Church to light the Torches in the Masse time, at the Gospell and at the oblation.

To which S. Augustine in the Councell of Carthage geueth witnesse. And least any should thinke this to haue bene only in the night, certaine it is that according to the ancient custome of the Church, Masse was neuer (x) said in the night except thrise in the yeere. That is vpon (y) Christ-masse-Nighte Maundy Thursday, & Easter-Eue at night, for at other times it was not ordinarily begone before the third houre of the day. Wherefore thole Torches of which S. Athanasius (z) maketh mention, when he chargeth the Arians with sacrilege, for offering the torches of the Church vnto Idols, were no doubt such as in the time of Masse, and specially at the Gospell, euen in the midst of the day were lighted, as also (a) Saint Hierome doth affirme.

Nowe if lights are fit ornaments for a Church, than may they adorne the memories of Saints, and be set before Relickes and Images, in signe of ioy of the Saintes glory, to put vs in minde of the light of grace, and glorie brought into the world by Christ, professed and preached by them, to stirre vs vp to such a kinde of life, as may (no other-

other-

otherwise than in them) shine to all men, to the glory of God, finallie for a certaine honour to the Saints themselues. But of this matter wee will heare S. Hierome speake, (b) who propounding Vigilantius his obiection in this same matter, saith. We see almost the custome of the Gentiles vnder pretense of Religion, to be brought into the Church, that whilest the Sunne doth shine, great heapes of torches are kindled, and whersoeuer there is, I know not what duste, inclosed in a little Vessell, and couered with some pretious cloath, they kissing doe worship it. These men forsooth yelde great honor to most blessed Martyrs, who they thinke may bee lightened with filthie torches, whereas the Lambe which is in the midst of the throne, with all brightnesse of his Maiesty doth lighten them. This spoke Vigilantius, how like vnto the Calvinistes of our time, the Reader shall iudge. Now S. Hierome aunswereth it so, that wee may perceiue that his opinion was, that Candelis were neuer sett before Relickes but in the night, when the people were come together to watche at the memories of Saintes, vpon their Eues. And that then it was only doone for that necessity, not for any honour to the Sainte. Not that S. Hierome did not acknowledge honour to bedue vnto Relickes (for as we haue saide before, in this very booke against Vigilantius, he constantly auoucheth it) but becaule he had not as yet beene conuerfant in places where this kind of honour was shewed vnto the Saintes. For if hee had euer seene it vsed in the

day, than must it needes haue beene for a signe of ioy and honour to the Saintes, which he heere denieth to haue beene the intent of the Church. Yet that this custome was in other partes of the world, far from S. Hierome, as in Spaine and France, where Vigilantius liued, we may gather manifestly, both by his obiection, and out of others whom we will alleadge. Yea S. Hierome himselte, although he seeme not to acknowledge any generall custome of the Church in this point, yet doth he commend the zeale of whosoever might perchance in some place vse the same, euen to honour Saintes thereby, comparing their deuotion to that of Mary Magdalen, when shee powred the ointment vpon our Sauour, and was by him defended from Iudas his hipocrisie. So whosoever doth light torches (saith he) hath a reward according to his faith. Whereas the Apostle saith: Let every one abound in his owne sense. These men dost thou call Idolaters? We all (I confesse) which doe beleue in Christ, came forth of the error of Idolatrie. For we are not made Christians by birth, but by regeneration. And because we once worshipped Idolles, must we not now worshipping God, least we may seeme to worship him with the like honor with which we worshipped Idolles? That was doone vnto the Idols, and therefore must bee detested, this is doone to Martyrs, and therefore must be admitted. For euen where there are no Relickes of Martyrs, in all the East-Churches, when the Gospell is to be read, lights are kindled, euen the Sunne shining, not to drive away darkenesse,

darkenesse, but to shew a token of ioy. Wherefore those Virgins (c) of the Gospell haue alwaies their Lampes burning: And to the Apostles it is said: Let your loines bee (d) girded, & burning Candels in your hands. And (e) of Iohn Baptist: Hee was a Candle burning and shining, that vnder the type of corporall light, that light may be shewed, of which we read in the Psalter: (f) A Candell vnto my feete is thy worde, O Lord, and a light vnto my pathes. Thus farre Saint Hierome.

Theodore (g) reporteth of the translation of Saint Chrysostoms bodie made in his time, in which the whole mouthe of the strait called Bosphorus, was couered with Candels burning, the boates being so many, that the sea seemed to be firmeland.

The same (h) Author testifieth the like honour to haue beene shewed to that Saint in his life, when in the same place the people met him with burning torches at his returne from banishment.

Saint Paulinus (i) giueth testimony of many Candels, burning night and day, before S. Felix his body.

In S. Peters Church at (k) Rome, burned a Lampe continually, as witnesseth S. Gregory.

And (l) Germanus the Patriarch of Constantinople, reporteth the like deuotion to Images.

S. Iohn Damascen (m) writeth of Lights before S. Simeons Image.

In the history (n) also of the Image of our Sauiour at Edeffa, of which we spake before, wee reade of a Candell burning before it.

Finally

Finally Constantine the great, offered to the Relickes of SS. Peter and Paul many Candell-sticks, and ordained that there should be maintained many Lamps continually burning. The like vnto which is to bee seene in a Donation made by Saint Gregory to Sainte Peters Church in Rome, which being cutte in Marbell from very auncient time, is now extant in the Porch.

These things therefore, and many other which might be brought, doe evidently shew that which we purposed. That is, that as all other Ceremonies be holesomely obserued in the Church, to represent vnto vs the benefites of God, and to shewe our duty and subiection towards him: So also this of Candels is most profitably retained, to shewe our ioy and exultation in Christ, to represent vnto vs the light of Heauen, to put vs in minde of the light of the grace and Gospell of Christ, to stirre vs vp to walke like the children of light: finally (that which is an inuincible argument) to shew vs that in an externall signe, of which the Scripture yeeldeth vs so manie signes in writing. For as wee may by reading the Scriptures, put the people in minde of these excellent significations of light, so may wee also by shewing the thing it selfe, after a reuerend and solemne maner, admonish them of the same light, and to stirre them to deepe and earnest consideration of their duties. Whereas writings are but signes of the things themselves, and as a Heathen Poet saith. *Seguunt*

ITVISCANT

irritant animos demissa per aures, quam quae sunt oculis subiecta fidelibus. More slowly do those things moue the minde which are hearde, than those which are seene.

(a) Exod. c. 25. & sequ. Num. 7. 1. Par. 28. & 29. 2. Par. 3. & 4. & 5. (b) Iob. 17. 18. (c) Io. 3. 20. (d) 1. Io. 1. 5. (e) 1. Tim. 6. 16. (f) Pro. 6. 23. (g) Ps. 118. 104. (h) Ps. 103. 1. (i) Heb. 1. 7. (k) Mat. 5. 11. (l) Io. 12. 36. (m) Io. 8. 12. & 3. 19. (n) 2. Cor. 6. 14. (o) Mat. 5. 14. (p) Ibidem vers. 16. (q) Cant. 6. 8. * Dial. 7. de re pub. (r) 2. Pet. 2. 173. (s) Exo. 25. 31. & 27. 20. 3. Reg. 7. 49. (t) In Litur. (v) Conc. 4. Carth. c. 6. Isid. lib. 7. etym. c. 12. Ordo. Rom. Microl. c. 11. (x) W alfrid. cap. 23. (y) Teleph. ep. ad vniu. cap. 2. Leo. ep. 79. vel 81. c. 2. (z) Epist. ad omnes Orthod. (a) Contr. Vigil. (b) Contr. Vigil. Vigilantius his obiection against Lights. (c) Mat. 26. (d) Luc. 12. 35. (e) Io. 5. 35. (f) Psal. 118. 104. (g) Lib. 5. cap. 36. (h) Ibidem cap. 34. (i) Natal. 3. (k) Lib. 3. dial. c. 24. (l) Lib. 7. ep. 2. cap. 14. (m) 3. De Imag. (n) Vide hist. scrip. a Constantino Porphy. (o) In vita Siluestr. * See Saint Hierome cited before. (p) Horat. in arte Poet.

VI.

How is it void of Heathenish superstition, that we aske in Pilgrimages diuerse thinges of diuerse Saints?

THis is another obiection of our aduersaries, whereby as before they charged vs with Iudaisme,

daime, so now because the Heathens vsed ceremonies, oftentimes not vnlike to ours, they inferre, that wee are professours of Paganisme. But this was long since answered by (a) Saint Hierome, cited here immediately before, when he said, that for the same reason wee must not worship God, because the Gentiles vsed to worship their Gods. *And that was doone* saith he, *to Idolls and therefore must be detested: This is doone to Martyrs, and therefore is to be admitted.* The like also doth (b) S. Augultine aunswere to Faustus, reprehending the honor of Martyrs, as though we made them Idols: *For, saith he, We must not therefore contemne and detest the Virginitie of Nunnes, because there were in times past Virgins consecrated to Vesta.* True it is, that the diuell who euer since the begining hath had a desire to be like the highest, hath alwaies studied to transferre the rites and ceremonies of Gods people to his abominable Idolatries. So witnesse the holy scripture, (c) reporting that in the time of the Machabees, out of the sacred bookes of the Lawe, the Gentiles did search out a similitude of their Idolles.

So also witnesse (d) Tertullian. Hence was it, that as the same Tertullian affirmeth, the Gentiles hadde many superstitions, much like vnto our Sacramentes, as a kind of Baptisme; and a certaine mysticall Bread, taken no doubt from the Iewes, whose waters of expiation, and bread of proposition, gaue the Gentiles occasion of an Apishe and sacrilegious imitation. Nowe what

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meruaile, if the Iewes Ceremonies being so like ours, as that they were purposely instituted to presignifie them, the Gentiles superstitions imitating the Iewes, doe somewhat also resemble our holy Ceremonies? Whereas hereof it must needes followe which (e) Saint Augustine saith, that as the Iewes religion was *A fore-telling presignification* of our trueth, so the Gentiles must be *An erroneous imitation* of the same. Such kinde of reasoning therefore, by which our Ceremonies are condemned, for the Gentiles vsing the like, is to be hissed at, and aunswere is to be made, with Saint Augustine (f) that as in Virginitie it much importeth, to whom it is Vowed and performed, whereby our Nunnes differ from the Vestalles, so also doe the outwarde Ceremonies of Gentiles, far differ from ours in their contrary ende and intention, they beeing to the honour of the Diuell, and ours to the honour and exaltation of Gods holy name. Now for the matter it selfe: True it is, that to aske one thing particular of one Saint, so that we thinke that the Saint cannot aswell obtaine all (whereas the Saintes geue nothing themselues, but by their intercession obtaine of God whatsoeuer he himselfe is able to geue, which is euery good and perfect gift) were a superstition much to be condemned, and vtterly to bee banished from all Christian mindes. For after this maner had the Gentiles Gods for euery thing, whom they had so tied to their seuerall dueties & taskes, that the Goddesse

of the

of the (g) corne yet vnder the earth, could not meddell with the same nowe sprong, nor she that had the charge of the corne in the fiede, could take the protection therof in the barne, and such other infinite follies. But among Chritians neuer was there any such opinion, but that of any Sainte one might aske any gifte or benefitte, lawfull to bee asked or looked for from God. Yet hath there bene and there is also, a laudable and Godly custome, of one Sainte to aske one thing especially, and of another to demanda another, not for any imbecillity in other Saints, nor for any imperfection in that Sainte to whom we pray, but for diuerse Godly and lawfull causes, as here we will declare.

The first reason may be, the imitation of the Saint, for S. Paul commaundeth (b) that we imitate him and other Saints. Now certaine it is that there be diuisions of graces, (i) God geuing to euery one as he willeth. Euery Sainte excelleth in some one gifte or other, wherfore the Church applieth that sentence of the Ecclesiasticus, spoken particularly of Abraham, to euery Bishop and Confessor, and consequently to euery Saint: (k) *There was not found any like vnto him.* So that of so many diuersities of infinite Saints, vnlike one to another in the measure of graces, yet tending all to the ende of the loue of God, there ariseth that bewtifull (l) ornament of the spouse of Christ, exceedingly delighting his heauenly eies, and those + diuerse Mansions in Gods house agreeable

to their diuerse desertes. Now then what absurdity can there be, if for patience, I pray to Iob, for Faith, to Abraham, for seruour in Praier, to Elias, for teares of Penance, to Mary Magdalen, for charitable diligence in Hospitalitie, to Martha? and of so many other vertues in which the scriptures doe particularly exhort (m) vs to their imitation. Or may I not (n) *beholding the end of their conuersation*, and that which did moste shine in them, demanda of God that speciall vertue in which they did excell? Nowe therefore thus doe I ioyne with our aduersaries. I must imitate in one Sainte one vertue more than another: Therefore I may desire of God in memorie and imitation of the Sainte that vertue rather than another: Againe whatsoeuer I may also aske of God: I may also aske of a Sainte, according to the true meaning of praier to Saintes, not as to the principall geuers, but as to our intercessours for euery good gifte, euen as it is in them who liuing here pray for vs: But I aske of God the imitation of a Saint in a particular vertue more than in another, therefore I may aske of the Sainte himselfe that particular vertue, and of another, another.

Hence for diuerse states of men, may there be chosen diuerse Patrons, because of the laudable conuersation of Saintes in euery degree. Saint Ioseph was a Carpenter, S. George a Souldier, S. Anthony an Heremire, S. Edward a King, S. Colmas and Damian, Phisitions, S. Anne a paterne for married fowlkes, our Blessed Lady for Virgins.

Although

Although in this most excellent Queene of Angells, there hauing bene (a) all grace of life and verity, and her life hauing bene (p) a discipline and instruction for all sortes of men: God hath shewed more aboundantlie his greatnes * than in any other creature. For according to that most true prediction of her selfe: (q) *All generations shall call me blessed.* Shee hath particularly in the Church of God, in consideration of all maner of benefits receaued from her, obtained those names. Our Lady of pittie, our Lady of grace, our Lady of comforte, our Lady of peace, &c. how truly and religiously each Catholicke harte feeleth, but the senselesse stony mindes of hereticks cannot but scoffe at the same to their vtter confusion at the last. But we shall haue the one day as well taunte the like names of God, who although he be but one most simple essence, yet is called diuersly. The God of Comforte, of Mercie, of Hope, of Strength and such like. And not only particular states of men, but also particular countreies may haue their speciall Patrons. God hauing promised (r) that the Saintes shall bee like Angells, and therefore no (s) doubt haue protection of the world. Yea God himselfe expressly hauing promised them that they shall haue power ouer nations (t) and that they shall rule them. But the cause of the attributing certaine countreies to the gouernement of one Sainte more than another, most ordinarily is the desire of imitation of that speciall Sainte, either because of his profession in
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his life, which the countrey doth specially embrace, as of a Soullier or Merchaunte, or because the (v) Sainte hauing liued there, hath there especiallye lefte liuelie examples of his notable vertues.

A second reason of this matter may be, the disposition of Almighty God, who as we before rehearsed (x) out of S. Augustine, worketh some Miracles in one place and not in another, and consequently by one Sainte and not by another. Wherefore if it please his diuine Maiestie to shew some wonder by any Sainte, then doe the deuoute people take occasion not without the inducement of God himselfe, in like miseries to haue recourse to the same Sainte for conuenient remedie. Of this wee haue in the Scripture it selfe some figure and example. Dauid might haue offered in diuerse places Sacrifice for the appeasing of Gods wrath, but (y) only in the Court of Ornan he deserued to see the Angell put vp his sworde. Iobs friends by Iobs (z) Sacrifice onlie founde mercie. If wee seeke a reason hereof, it was onely Gods pleasure. What shall wee say of diuerse (a) Sacrifices ordained by God for diuerse sinnes? And yet one Sacrifice might haue sufficed, if so it had pleased the Author thereof. Some diuells are cast out by the Disciples, others by Christ (b) alone. Yea we reade of S. Anthony (c) that when he could not cast out a Diuell, hee sent the possessed party to his Disciple Saint Paul called the simple,
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by whom he was deliuered. The cause of which thing if we should impute to the greater holinesse in the one, than in the other, wee shoulde presumptuously behaue our selues towards both. The only cause therefore is to bee referred to the will of God, who beeing the Lord of all riuers, yet sheweth himselfe more mighty in Iordan; than in (d) Abana and Pharpar, riuers of Damascus. We haue also a custome in the Exorcismes of the Church, to charge the Diuell to disclose by whom he may be cast out; for no other cause doubtles, than because God according to his diuine Councell and purpose giueth a limited strength vnto those infernall spiritues, which maie so farre pteuaile as he permitteth, and no farther. Of this we haue a prooue in S. Hilarions life. Who beeing secretly gone into Sicily, was disclosed by a possessed person in Rome whom the Saint deliuered. But there is a manifest example recorded by an Autenticall (e) writer, of a great pestilence a thousande yeeres since in Constantinople and other places. Of which one being warned by reuelation, that it shoulde not cease vntill that in the Church of Saint Peter in Vinculis, at Rome, an Aultar were erected to S. Sebastian, his Relickes being brought thither, and an Aultar dedicated, the pestilence ceased. Which Aultaris as yet there remaining, and with great deuotion frequented, especially in time of pestilence. Theodoret (f) also witnesseth of the generall deuotion of the Artificers of Rome, to S.

Simeon.

Simeon, whose Image, he beeing yet aliue, they vsed to set at the dores of their shoppes, because of a generall opinion that the Saint would protect their shoppes and wares from robbing. Of which we may reade a strange miracle in that Saintes life. The like custome may we reade in S. Damascen. Who also reporteth the seuerie iudgement of God shewed vpon three persons one after another miserably slaine, for attempting to violate the Saintes Image, reuerently erected at a deuoute Christians shoppe.

A third reason may be alleadged the kinde of Passion of euery Saint, which wee somewhat touched before. For as they which sinne in those thinges in which they sinne are ordinarily punished, so Almighty God doth specially blesse the torments of his Saints, and maketh their paines occasion of their glory. *What did not (a) Saint Leo to the tormentour of Saint Laurence thy wite deuise for the glory of the conquerour, when the very instrumentes of his torments, were changed into the honour of his triumph?* And of Saint Pauls Chaines what S. Chrilostome saith, (i) all the worlde knoweth. Howe meete is it then that in thinges proportionable to the Martyrs torments, or glorious confession of Christ, although he were not a Martyr, we should runne to craue his aide and succour? And so truly it is founde in (k) S. Paul. Whereas the stones of the place where the Viper inuaded his handes, cure all the venomous bitings of Scorpions. And in our owne

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OF PILGRIMAGE.

Countrey, the Mosse of S. Wenefrids-Well a deuoute memory of her glorious Martyrdome (besides the straunge sweetnesse which alwaies is in it, is founde a singuler remedy against fire. The like of Saint Agathaes Veile in Sicily, which is knowen to preserue the City of Catana from the furious flames of Aetna. Howe iust is it that the memories of so glorious Virgins, should haue speciall vertue against fire, wheras they ouercoming their weake sexe, did burne with the fire of the Holy Ghost which many waters coulde not quench, the fire of carnall concupiscence being vtterly extinct in their sacred breastes. As therefore in the relikes and instrumentes of the passions of Saints wee see certaine particular and determinate thinges brought to passe, so also may wee deuouly expecte the same particular effectes, when vpon the sure groundes of the practise of the Church, and some similitude of that which they haue suffred for Christ, we inuocate them to our particular assistance in some speciall causes. And as in the most holie Trinitie by the essentiall attributes of power, wisdom, and goodnesse, appropriated more to one person than to another, (1) we doe not deny as much to be in one as in another: so by the speciall deuotions to Saintes for particular matters, we doe not attribute lesse to the one then to the other, but rather stirre vp our owne frailty and weakenesse to the more speciall remembrance of Gods graces in them. The like is in the Angells

(m) who

OF PILGRIMAGE.

(m) who are allotted vnto their seuerall Countreies to protect: and (n) in punishments are ministers of seuerall woes. Hence is that custome sprong, that deuoute people pray to S. Apollonia for the tooth-ake, because her teeth were in her Martyrdome stroke out of her head: and therefore shee is a fit Patronesse either to obtaine deliury, or if it please God that we bee not deliuered, a patient sustentance, according to her example. The like may we say of praying to Sainte Agath, for sore breastes: because her breast was cutt off. To S. Roche against the plague, and to diuerse Saintes for diuerse thinges wherein the vertuous disposition did most shew it selfe.

And to conclude al this with an inuincible argument: let our Heretickes yeeld me a reason, wherefore to the Princes (a) of our countrey as an hereditary power from S. Edward, hath bin graunted this gifte of curing one particular disease more than another: Which if they can not: then let them not so curiously & blasphemously deale in the like manner with Saintes. If I haue spoken (saith our Saviour) (p) vnto you earthly thinges, and you beleue not: how if I shall speake to you heavenly thinges, will you beleue?

Thus much therefore be spoken in defense of the generall practises of Christian Countreies allowed by Pastours and confirmed by long continuance, not to defend euery particular practise of olde and simple women, whom notwithstanding we may for the most parte excuse with

that saying of S. Hierome (g) where in the vse of Candelis otherwise than by the generall custome of the Church he thought to be receiued, he fauourably interpreteth such feruent zeale, not excluding them from their reward according to their faith, but permitting them to abound in their owne sense.

Wherefore if euer it were generally receiued in our Countrey, or in anie other Catholicke Countrey, that for the necessities of Beastes and Cattell deuout people did pray to speciall Saints, then will I defend it against all Heretickes of the worlde. For certaine I am, that it is a good and godly thing to pray for Beastes to God, and consequently to Saints, who may by their intercession obtaine of God that which we aske euen for such dumme creatures. For Christ our Sauour teacheth vs to aske of God our daily Bread, wherein is vnderstoode by the Fathers, all things necessary to mans vles. And Salomon (r) praieth for those things which are necessarie for the sustentance of his bodie: and amongst the temporall Benedictions of God, Dauid reckoneth that their (s) sheepe be with Lambe, and their Oxen fatte. And God blessed the latter things of Iob, (t) more than his beginning, euen by giuing him multitudes of Sheepe, Camels, Oxen, and Asses. And God purposing to blesse Iacob with such wordlie substance, (v) taught him in his sleepe how to encrease his reward of Sheepe. Well did the Diuell vnderstande thus much, when he saide to Al-

to Almighty God. (x) Hast not thou defended Iob and his house, and all his substance about him, and blessed the workes of his hands, and his possessions haue increased vpon the earth? Wherefore God permitted the Diuell to depriue him also of those outward things which hee possessed. As he did also suffer those Diuels to enter into the (y) Swine, and to carry them headlong into the Sea. S. Hieronimus taught (as saith S. Hierome in his life) that the diuell doth enter also into Beastes for mens sakes, and that hee is incensed with so great hatred towards men, that he desireth the destruction not only of them, but of all their things. Of which thing he brought an example, that before he was permitted to tempt Iob, he destroyed all his substance. Neither ought this to moue any man, that by Gods commaundement two thousand Hogs were killed. For why, those which saw it, could not otherwise beleene so great a multitude of Diuels to haue gone forth of one man, vntill a great multitude of Hogs, and as it were carried off very many, had perished. And may we not then pray that God will restraine the Diuels power, and increase his care of vs, euen in these things? We knowe that God hath not (z) care of Oxen, neither hath he of (a) Hatchets, or (b) Pottage, or (c) Water, or such other things, for any necessitie of his, yet for the vse of man did he shewe miracles, in making the Hatcher to swimme, in seasoning the Prophets Pottage, and sweetning the Waters. So doth God spare Nine, not only for infinite Innocents which were within

within it; but also, as himselfe saith: (d) for the very brute Beastes, in which his handes had laboured in a certaine manner when he created them. Neither must we thinke that man hauing receiued al these things (e) of his liberall hands, must not as wel looke, that his mighty power must conserue also and maintaine them.

Wherefore the holy Church, a most intelligēt and gratefull Spouse of Christ in the very sacrifice of the Masse, as for Raine and Faire-weather, so for health of Cartell praerh this. (f) O God which euen by brute Beasts hast provided comfortes for the laboures of men: We humbly beseeche thee, that without what thinges mans estate cannot bee nourished, those thou wilt make not to perishe from our vses: through our Lorde Iesus-Christ. Most certain it is therefore, that euen for these wee may pray to God and his Saintes. And if wee pray to all the Saintes: wee may also pray vnto any one. Yet not so that we pray to any one as only able to helpe vs (for that were superstition) but as to one who amongst the rest can helpe vs, and (if so it please God to direct the general practise of the Church) as to one by whom it pleaseh God to helpe vs in this case rather than by another. Sure I am that at Rome vpon S. Anthonies day, there is not one Catholicke person, who sendeth not his horses to passe before that Saints Church, there to receite the Benediction of the Priest by the sprinkling of Holy-Water. If a scoffing Hereticke, blasphemous against God and his Saintes, aske
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heere a reason: I will say that the practise of the Church guided and directed by the holy Ghost, is more to mee than my owne reason. And that all customes of the Church which are not contrarie to Faith, may by Saint Hieroms (g.) warrant be safely obserued. And that according to Origen, (h) In Ecclesiasticall obseruations many such things are founde which must bee doone of all men, and yet the reason of them is not knowne to al. And hee bringeth examples of kneeling in prayer: of praying towards the East: of the Ceremonies of Masse and Baptisme: which are no more necessarie to be vnderstood of all men: than were the Ceremonies of the Iewes to them which notwithstanding deuoutly practised them. And yet could I for my owne comforte deuise many congruities in this matter of S. Antony, and amongst the rest, this thing which S. Hierome (i) writeth of him, that a Satyr meeting him, desired his Praiers for the whole flocke of them in the desert. And two Lions which had digged a graue for S. Paul the Eremits bodie: Forthwith as it were requiring a reward for their worke, holding downe their heads and mouing their eares, went to Antony, and licked his Hands & Feete. But he perceived that they did desire his Bededictio. And without delay, beginning highly to praise Christ, for that the very brute Beasts had a feeling of God, he said: O Lord without whose Will, not so much as a leafe of the tree doth fall, neither one Sparrow doth light on the ground, graunt vnto them, euen as thou knowest. And making them
signe

signe With his hande he commaunded them to depart. Goe nowe., proude and blasphemous Heresie, laugh, taunte and scoffe, at the deuotion of this Saint, and glorious doctour of the Church, who writeth this, at the deuout Pietie of Antony, who did this, and finally of all other Saints of God, but thou my deere Catholicke brother, for whome principally this is written, knowe and assure thy selfe, that (k) Piety is profitable to all thinges, hauing promise of the life that now is, and of that to come.

(a) See pag. 605. (b) Lib. 20. cont. Faust. cap. 21. Whence it proceedeth that the Gentiles superstitions were like to holie ceremonies. (c) 1. Mach. 3. 48. (d) Lib. de prescript. (e) Lib. 20. cont. Faust. cap. 21. (f) 16. dem. We may aske euery thing of euery Saint. (g) Aug. 1. 4. ciu. cap. 8. & 11. We aske one thing of the Saint rather than of another. (h) 1. Cor. 4. 16. & 11. 1. Phil. 3. 17. 1. Thes. 1. 6. 1. Thes. 2. 14. 2. Thes. 3. 7. Heb. 6. 12. & 13. 7. (i) 1. Cor. 12. (k) Eccles. 4. 4. 29. (l) Psal. 44. 10. * 10. 14. 2. (m) Iac. 5. 11. Iudith. 4. 13. (n) He. 13. 7. See Amb. l. de offic. Basil. ep. ad Greg. Naz. Patrons of diuerse states of life. (o) Eccles. 24. 25. (p) Amb. l. 2. de Virg. * Pro. 31. 29. (q) Luc. 1. 48. Our Lady of pittie, of grace, and such like. Patrons of Countreys. (r) Mat. 22. 30. (s) Dan. 10. 13. 21. Hieron. in 34. Ezech. (t) Apoc. 2. 27. & 5. 10. (v) Leo. ser. 1. de SS. Pet. & Paul. calleth those two Apostles the speciall Patrons of Rome. (x) Ep. 137. ad Cler. & pop. Hipp. (y) 1. Par. 21. 27. (z) Iob. 42. 9. (a) Leuit. 4. (b) Mat. 17. 16. (c) In Vita. (d) 4. Reg. 5. 12. (e)

12. (c) Paulus Diac. lib. 6. de gestis longob. c. 2. (f) In Philotheo. cap. 26. (g) Lib. 3. de Imag. (h) Serm. de S. Laurent. (i) Hom. 3. in epist. ad Rom. & ser. 5. de Iob. (k) Tho. Faz. el. decad. 1. lib. 1. cap. 1. (l) See pag. 313. (m) Dan. 10. 13. 21. (n) Apoc. 8. & 9. (o) Pollid. 1. 8. histor. (p) Io. 3. 12. (q) Lib. con. Vigil. See before pag. 605. Of praying for Cattell. (r) Pro. 30. 8. (s) Psal. 143. 13. (t) Iob. 42. 12. (v) Gen. 31. 12. (x) Iob. 1. 10. (y) Mat. 8. 81. (z) 1. Cor. 9. 9. (a) 4. Reg. 6. 5. (b) 4. Reg. 4. 40. (c) 4. Reg. 2. 21. (d) Iona. 4. 11. (e) Ps. 8. 8. (f) Orat. pro peste animalium. (g) Ep. 28. ad Lucin. (h) Hom. 5. in Nuni. (i) In vita Pauli (k) 1. Tim. 4. 8.

PRINTS.

APPROBATIO.

Catechismus maior Canisij fideliter Anglicè
traductus; adiuncto docto tractatu, pro peregrina-
tione ad loca sancta; liber est qui multum tri-
tum afficeret deuotis ac fidelibus lectoribus.

P. Leander de S. Martin.

Hic Catechismus maior Canisij fideliter in An-
glicam linguam traductus, vt accepi à viro eius
linguę perito S. Theol. Doctore P. Leandro de
S. Martin, cum tractatu de peregrinatione ad
loca sancta, vtiliter recudetur. Actum Duaci
1622, die 26. Iulij.

*Georgius Coluenerius S. Theolog.
Doct̃or & Professor, & libri-
rum in Academia Duacensi
Censor.*

The Errata.

Pag. 60. lin. 14. is, in. pag. 88. lin. 30. written,
vnwritten. pag. 164. lin. 31. in, fin. pag. 205. lin.
30. regarg, regard. pag. 232. lin. lin. 11. to, two.
pag. 317. lin. 3. words, workes.